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# THE CANADIAN JEWISH NEWS

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TORONTO, ONT., FRIDAY, FEBRUARY 19, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA — Price: 10 Cents

# NASSER PROMISES TO SUPPORT "REFUGEE MARCH" TO "LIBERATE PALESTINE" FOR THE ARABS

## 1000 TO TAKE PART IN LABOR ZIONIST CONVENTION HERE; TO HEAR SHARETT

## Louis Segal To Speak; Delegates From All Canada

BY RAE GOULD
(CJN STAFF REPORTER)

The eight national convention of the Labor Zionist movement in Canada, the largest in the history of Canada, will open at the King Edward Hotel here, on Thursday evening. — It will conclude on Sunday night, February 28th with a banquet at which the Mon. Moshe Sharett, former premier of Israel will be the guest speaker. Mr. Sharett will bring to the convention a message of Prime Minister Devid Ben Gurion.

**SEGAL WILL DISCUSS YOUTH**

**One of the most important sessions of the convention will be on Friday evening, when the relations of Israel and the Diaspora will be debated at a symposium. One of the most important Zionist leaders, Mr. Louis Segal, member of the Executive of the Jewish Agency, will be the main speaker at this session. Mr. Segal is coming from New York to the convention in order to inaugurate the debate on the duties of Diaspora Jewry towards Israel and the problem of educating the youth for playing a more active part in forging the destiny of our people.**

**DELEGATES FROM ALL THE DOMINION**

The problem of youth within the Zionist movement will be

(Continued On Page Eight)

## Israel May Break Arab Monopoly; Has Found New, Rich Oil Wells

**NEW YORK, (CJN) — Mr. Douglas Ball, an American geologist (who has just returned from an inspection tour of the Zohar Natural Gas Field in Negev region, south-west of the Dead Sea) believes that recent oil discoveries in Israel have been so extensive and promising that there are hopes that the country would be able to break the Arab oil monopoly in the Middle East.**

**Mr. Ball deplored the fact that while rich oil deposits have long been known to exist in Israel, "political consideration" prevented their development Many great oil companies pulled out of operations in Israel because of their ties with the Arabs. "But recent oil discoveries in Israel will have a far-reaching impact on the Middle East's political situation." he said.**

—A report from Beershega states that three oil companies (The National Oil Company; Negev Petroleum, and Naptha Israel Oil) are negotiating for an agreement on the joint drilling of several new wells in the Negev. The drillings being considered are in the Ruhama, Jorba, and Sdeh Boker regions. These constitute one geological chain. Some geologists believe that the Zohar gas field is at the foot of a vast geological structure which stretches southwards. Drilling carried out in the Ruhama areas showed the same chalk strata as were found at Rosh Zohar.

The Lapidot Israel Oil Prospectors Limited will soon commence deep drilling for oil at Mount Keren, on the Haultza sands in the Nitzana region. The company has already carried out topographic work and numerous test drillings in the area. The geological structure is one of the few large suitable ones in which no deep drillings for oil have been undertaken.

## Infamous Mufti In New Plot

## Israel Doubts That Russia Would Condone The Egyptian Atomic Experiments In Sinai

JERUSALEM, Thursday (CJN.) — Diplomatic circles here reported today that Egypt's dictator Abdul Nasser promised the former Mufti of Jerusalem, Amin El Husseini, to assist him in the organization of a "liberation army of Palestine."

According to the same sources Nassers' plan of attacking Israel has somewhat varied from his original intentions. He no longer envisages a frontal attack by the Egyptian army, but a "Refugees march", under the leadership of the exiled Mufti which would begin in Gaza. Then other "Refugees" would then join the "march" and provoke the Israelis to expel them by force of arms.

At the moment Nasser would intervene directly in order to defend "his Arab brethren."

**DOUBT KASSEM WOULD JOIN ADVENTURE**

This is the significance attributed here to Nasser's challenge to Abdul Kassem, the ruler of Iraq, whom Nasser called this week to prove "his Arab feelings" by joining Egypt in a crusade against Israel.

Some informants here doubt that Kassem would ever contemplate such an adventure.

Another report received here from London states that Nasser has asked Russia for assistance in developing atomic weapons. He is pointing out that the recent exploding of the atomic bomb by France in the Sahara Desert would give Russia a valid pretext for openly condoning similar experiments by the United Arab Republic in the Sinai.

**WILL CONTINUE PROJECTS AT SYRIAN BORDER**

**Israeli circles flatly deny that such a gesture by Russia is within the realm of possibility. Such a gesture by Moscow would certainly make more difficult the holding of the Summit Conference. As to the report that Nasser is planning to hold the Mufti to organize a "Refugees March", government circles here consider it very plausible. In any case Israel stands ready to defend itself against any eventuality. It is also determined to carry out all its peaceful projects at the Syrian border in the face of the Arab threats.**

**NASSER'S CHALLENGE**

DAMASCUS, Syria— Nasser challenged Premier Abdul Karim Kassim of Iraq, to send troops to fight on the Syrian border against Israel.

The united Arab Republic's President accused Premier Kassim of using the Palestine issue to shore up his regime.

(Continued On Page Eight)

## Commentary

By M. J. Nurenberger

**QUESTION MARKS AND INSINUATIONS. — MR. DEANE OF THE GLOBE AND MAIL. — THE RESPONSIBILITY OF A GREAT NEWSPAPER.**

Last week, when Mr. Philip Deane, the Washington correspondent of The Globe and Mail, published his "Looking at facts in Israel crisis", some of us felt very much hurt. It was not the insult against Israel and the offence against the government of the Jewish State which affected us most profoundly. Jews are accustomed to take it. What perturbed us more than anything, as readers, was the question: shall we give up our belief in the Globe and Mail, in the absolute impartiality of this great newspaper?

* * *

On February 11th, Mr. Deane wrote, under a Washington headline, that Israel jeopardized a settlement secured by disinterested third parties" in the Syrian crisis. "This is not a first offence, unfortunately", Mr. Deane continues. "An unprovoked and ferocious shelling of Gaza in 1956 so incensed Arab public opinion, that Nasser had to retaliate somehow; his commando raids were then deemed a cause for war by Israel."

Then Mr. Dean "answers" the question, "Why does Israel act in this way." He states:

"One would imagine that Israel stands to benefit from better relations with his neighbors. Could it be that Israel also wishes to present itself as under constant threat, so as to attract continued monetary and political western aid?"

* * *

Mr. Deane uses an old journalistic trick of innuendo. He hides behind a question mark, after making accusations against the government of Israel,

Perhaps it is not impertinent to state — also with a question mark— that Mr. Deane speaks as an agent of the war monger, Abdul Nasser? Does he speak as Nasser's agent? I, too, Mr. Deane, am putting the question mark. I am not speaking in the affirmative.

* * *

I have perhaps some ground, some basis for putting this question publicly. For, in the Globe and Mail of Saturday, February 13th, I read that Mr. Sami Hadawi, chief of the public liason section of the Arab States delegation office in New York, declared in Toronto that the reason behind the last Israeli actions on the borders are—

" . . . . It was to grab more Arab land. Another purpose was to provide propaganda for United Jewish Appeal collections."

* * *

The only difference between the statement made by Mr. Deane of The Globe and Mail and those by the Arab representative consists in a simple question mark. Mr. Deane made the insinuations in the old tradition of polemics—covering insinuations with the question mark. Mr. Hadawi did not have to use a question mark. He was more open, more sincere and more candid.

* * *

Thus a question arises: What is the connection between Mr. Deane and Arab propaganda? Is it pure coincidence, that both the newspaper correspondent and the Arab propagandist made the same allegations? Both are trying to implant in the hearts and minds of the people in North America the idea that the Israeli government, in its gallant struggle for the defense of its rights and its territory, is shedding precious blood in order to get a few dollars from the appeals.

* * *

We all know that Mr. Nasser did not "have to

(Continued On Page Eight)

## Pnina Salzman To Play Here

Israeli Pianist, Pnina Salzman, will make her North American debut in Toronto on February 27, 1960 in conjunction with Jewish Music Month, under the Honorary Patronage of the following:

John Bassett - Publisher; Senator David A. Croll, Q.C., Prof. Jacob Finkelman - Chair. Cen. Region C. Jew. Cong.; Sir Ellsworth Flavell - Pres. Can. Israel Assn.; Premier Leslie M. Frost; Hon. Fred C. Gardiner, Q.C.; Meyer W. Gasner - V. Chair., Cen. Region C. Jew. Cong.; Mark A. Levy - President United Jewish Welfare Fund; Sir Ernest MacMillan - former conductor, Tor. Symphony; Hon. Roland D. Michener - Speaker of the House of Comm.; Arthur Minden, Q.C. - Chairman, State of Israel Bonds; J. Irving Oelbaum - Nat. V. Pres. Can. Jew. Cong.; His Worship Nathan Phillips, Q.C.; Samuel J. Sable-Chair. Bd. of Dir. - United Jew. Wel. Fund; Renaan Sivan - Charge D'Affairs, Israeli Embassy; Walter Susskind - Conductor, Toronto Symphony Orchestra.

A large group of members of our local community are acting as Sponsors of the evening. This committee of Sponsors is still in the formation stage.

(Continued on Page Six)

## The N.Y. Times Warns:

## Middle East "Rides Along Edge Of Precipice"; Nasser Dangerous

NEW YORK (CJN)—The New York Times, the world's most important newspaper, published the following editorial on Nasser's recent provocation.

The tension on the Israeli-Syrian border is far from over, and as long as it lasts a danger exists for the whole Middle East. The present situation began in an acute form when the Israeli forces, provoked by a shooting incident, crossed the zone southeast of the Sea of Galilee and destroyed the Syrian village of Tawafik on Feb. 1.

**EGYPT SAVED BY U.N.**

The reaction seemed excessive at the time, but for the Israelis the incident was part of a long-festering sore that they wanted to lance. No doubt they had it in mind that a display of force would remind President Nasser that the Israeli Army is capable of repeating the military defeat of the Egyptian Army administered at the time of the Suez Canal crisis in 1956. However, the Arab-Israeli conflict cannot be isolated. In 1956 Colonel Nasser and his army were saved by the combined action of the United States and Soviet Union working through the United Nations. Now, once again but in a different way, the United Nations is trying to mediate.

**CAIRO "INCENDIARY"**

**Thus far it has not been too successful. There was another incident last Friday at Ashmura in which two Israelis were killed and one wounded. It has aroused new demands in Israel to end the problem of the three demilitarized zones. To complicate matters President Nasser made a provocative speech in Syria calling on Iraq's Army to join his forces for "the liberation of Palestine." The address was broadcast live by the Cairo and Damascus radios and was in every respect incendiary.**

It seems as if there is el-

(Continued On Page 8)

## Yeshiva Girl Wins First N.Y. State Scholarship

ALBANY, N.Y., (CJN) — The State Education Department announced the winners of 7,511 state scholarships this week. Of these, 6,211 were regents college awards, 1,000 regents science and engineering awards and 300 nursing scholarships.

**The highest score among the girl candidates was 271 out of 300 and was achieved by Naomi Fuchs. Miss Fuchs attends Yeshiva University High School for Girls and resides at 65 South Ninth Street in Brooklyn.**

**HIGHEST NUMBER OF CONTESTANTS**

As usual, the college awards set a record, since the number represents 5 per cent of the previous year's high school graduates. Yearly, high school classes have grown larger. The number of science and nursing scholarships in constant.

**The highest score among the approximately 55,000 candidates in 1,200 secondary schools was 279 out of a possible 300. This was achieved by two students: Stephen R. Chinn, who attends Middletown High School and resides at 4 Wilkin Avenue in Middletown, and Norman J. Levitt, who attends the Bronx High School of Science and resides at 1175 Walton Avenue in the Bronx.**

**Value Of Awards Varies**

The regents scholarships pay between $200 and $700 a year for four years, the science and engineering scholarships between $300 and $850 a year for five years and the nursing scholarships between $200 and $500 a year for four years. The amount awarded depends on the income of the winners' parents.

Besides the scholarships announced today, the state awards fifty-eight Cornell scholarships, 100 for children of veterans, 300 for veterans, thirty for advanced nursing and 100 for medical and dental training. These will be announced later.

The state has 25,000 scholarships operative each year.

## Annual Hebrew School Graduation Feb. 28th

The Annual Graduation Exercises of the Associated Hebrew Schools will take place Sunday, February 28th, 2 p.m., in the Auditorium of the North Bathurst Talmud Torah. Mr. Joseph Levine, Chairman of the Board of Education, will preside.

Graduates and pupils of the three school branches will participate in the program with valedictories, recitations from the Prophets, etc. A musical program will be presented by the school choir and for the first time the "Chalilit Orchestra" will make its appearance.

Diplomas will be distributed to graduates. Prizes and awards will be given to students who have excelled.

Also appearmg on the program will be: Mr. Wilfred Gordon, Q.C., President of the Associated Hebrew Schools, and Dr. Joseph Diamond, Director

(Continued On Page 8)

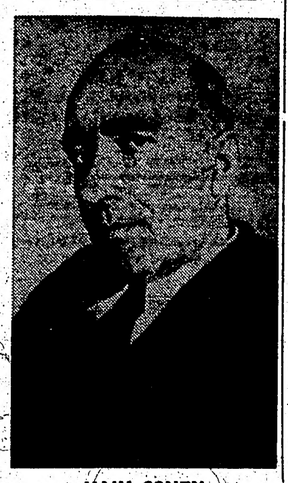
## Oakville, Ontario

**Close-up of a growing Jewish Community**

The first of a series on Jews t hroughout Ontario, will appear in next week's "Canadian Jewish News."

The section on Oakville will contain a message by the Mayor, as well as articles of information on the remarkable development of Oakville.

## TO SPEAK HERE



HAIM COHEN
Atorney - General of Israel
(Story — Page 2)

## Nasser On Possibility Of German Diplomatic Relations With Israel

LONDON - (W.J.A.) — German reporters accompanying Dr. Ludwig Erhard, the West German Minister of Economy, on his Middle East tour, put a number of questions to President Nasser in Cairo last week, the World Jewish Congress Information Department learns.

**One of the newspapermen asked: "Your Excellency, may I bring up a delicate point? What would be the reaction of your Government should Germany establish diplomatic relations with Israel?" Nasser replied: "Well, we would study the matter and then - I do not think you would like to see the reaction to this."**

When asked about conclusions in regard to the 'Ingo Toft' and the 'Astypalea', now held at Port Said, Nasser replied: "We have stated our attitude regarding navigation in the Suez Canal. Our determination to prevent Israeli ships and goods from passing through the Canal is not considered related to the question of freedom of navigation, but rather connected with the Palestine question. Since 1948, the United Nations has issued several resolutions regarding the situation between Arabs and Jews. Israel has refused to fulfil its commitments and implement any of those resolutions. It did not agree to return the refugees to their homes, and did not compensate them, but has tried to pass through the Canal. Israel not only ignored the rights of the refugees, but also declared that it will not agree to the U. N. resolutions and will never implement them. The matter is not a question of freedom of navigation in the Canal, but one of Palestine. Israel wants to obtain everything for itself and leave nothing for the Arabs." Asked whether he would permit the vessels to return, Nasser replied he would do so if they unloaded their cargoes which "belong to the people of Palestine who were expelled from their territory and whose homeland was usurped."

## New Incidents In Israel; Clamour For Reprisals

Jerusalem (CJN).--New clashes at the Syria-Israel border have alarmed the public here. Demands for more reprisals are heard all over the country.

Fighting between Israeli and United Arab Republic forces broke out again last week end in a new area.

An Israeli patrol exchanged fire with Syrians for two hours near Ashmura, an Israeli agricultural settlement on the eastern edge of Lake Hula.

Two Israeli soldiers were killed and another was wounded, according to an Israeli Army spokesman.

## U.S. Businessmen To Trade With Cairo

London, (CJN)–Cairo reports that the director of a United States trade mission said that American business men shared a strong desire to bring American capital investment into this country's economic development.

**50 COMPANIES INTERESTED**

Fifty United States companies have expressed intcrest in investing funds in the United Arab Republic and at least 150 Egyptians have sought information on how they can participate in such investment, as partners or as licensed producers.

E. Paul Hawk of the United States Department of Commerce, who heads the six-member mission, said his group had been impressed with the "standing and preference" enjoyed by American products. After a two-week investigation of investment possibilities in the Egyptian region, the mission visited Syria, (the republic's northern region).

**RECEIVED BY NASSER**

The American mission is urging the republic to develop its tourist industry as a source of hard currency. The mission's members spent an hour and a half with President Gamal Abdel Nasser and advised him of the delegation's wish to strengthen economic and trade relations and promote co-operation between the United States and the republic.

In addition to Mr. Hawk, the members of the mission are, Charles J. Kelly, director of Getz Brothers & Co., San Francisco; William F. Huck, retired vice president of the Bank of America, Los Angeles; James Thomas Chirurg, advertising executive of Boston; Thomas J. Carlin, assistant sales manager American Express Company, Ridgewood, N. J., and Wallace E. Carrol, president of the American Gage and Machine Company, Chicago.

## Force In Mideast Costly To U.N.

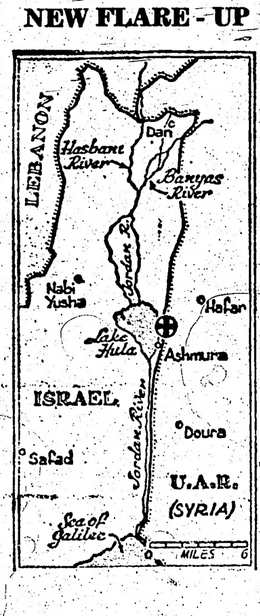
UNITED NATIONS, N. Y.— Despite a record budget, of more than $63,000,000 adopted by the General Assembly for this year the United Nations still faces financial difficulties in 1960.

As in the last three years, its principal problem will be financing the international force along the frontier of Israel and Egypt.

The difference between United Nations assessments against member nations and what they actually have paid for the emergency force now comes close to $19,000,000, according to figures recently made public. The deficit is expected to mount as long as the United Nations keeps its multi-national military contingent in the Middle East.

The international patrol was established at Egypt's seizure of the Suez Canal and the subsequent invasion by British-French and Isareli troops. The Kremlin has insisted that the cost of neutralization of the frontier should be carried by the "aggressors" and has refused to contribute.

**CENTRE OF NEW FLARE - UP**




## The Canadian Jewish News— Rich Passover Magazine

**The Canadian Jewish News** is preparing a rich, interesting Passover Issue, which will also include greetings and goodwill ads from business firms and individuals.

You can still reserve space in our **Passover Magazine** by contaching the Advertising Department of **The Canadian Jewish News**, 1402 Eglinton Ave. W. Toronto (10). Phone RU 7-6031

## Toronto Day By Day

# Toronto's Variety Village And B'nai B'rith

BY CHARLES Y. RUBENS

In 1928 a poverty stricken mother abandoned her infant daughter in the Sheridan Theatre, Pittsburgh. Pinned to the baby's dress was this note: "I cannot afford to keep this child. Her name is Catherine. I have got six others. I am leaving her in this theatre because of what I have heard of the charity of show people and with the prayer that you will care for her."

**Eleven theatremen, who gathered nightly for social purposes, decided to legally adopt and support the child. It was these showmen who formed an organization called the Variety Club, so named because of the various phases of the amusement industry in which they were engaged.**

The heartbeats of these eleven founders were heard by showmen throughout the world. In Variety they saw a chance to serve their community, their industry and their hearts, and today — more than half a million children are conscious of the warm heart of Variety.

In Toronto, Canada's only Variety Club has undertaken among its other works the building and maintaining of Variety Village, a vocational guidance school for crippled children. In this school, which has been in operation now for ten years, handicapped children are housed, cared for, educated and given further training to help them attain the goal of every crippled child — INDEPENDENCE.

Through its Heart Fund, Variety Village was designed, built and paid for entirely by the Toronto Tent. Whilst the building and equipment are the property of the Variety Club, the Toronto Tent has assumed responsibility for paying the entire cost, representing a value of well over ½ million dollars.

**The annual operating cost of Variety Village is estimated at approximately $60,000, which sum the Toronto Tent is pledged to raise through special events. Physical operation of the school is the responsibility of the Ontario Society for Crippled Children, through an Executive Board consisting of three members of Tent 28, members of the Ontario Society for Crippled Children and the Deputy Minister of Education representing the Provincial Government.**

Since its inception in 1949 over one hundred students have graduated from Variety Village. Before entering this training school each of the students had no brighter prospect for the future than that of a lifetime as a helpless cripple, dependent for support on his family, and the tax-payers. Of these graduates two have died. Every one of the remaining graduates is able to support himself; some are self-employed professionally and a few own small businesses.

Now, how did Toronto Lodge, B'Nai B'Rith come to interest itself in this Variety Village. The story is interesting and fascinating.

**A few years ago, Brother George Altman, a "Barker" in the Variety Club, felt it would be an admirable project for our Lodge to entertain these handicapped boys on one special night of the year. Under his chairmanship a small committee was formed, composed of members of the Lodge, and it was decided to arrange for a special B'Nai B'Rith Hockey Night at Maple Leaf Gardens. The boys were to enjoy a meal before being taken along to the Gardens where they would be seated together and given the wonderful opportunity of seeing a first-class hockey game.**

Needless to say, all members of Toronto Lodge welcomed the opportunity of carrying out a project peculiar to their Lodge. Already there were many fund raising activities going on throughout the year, but these were also being carried out by other Lodges throughout Canada and the United States. Here, however, was a project in which Toronto Lodge was interested. In fact, this was Toronto Lodge's special baby!

In the early years, a banquet was given to the boys in the Village itself, but this was not completely satisfactory because they were not having an entire evening off from the atmosphere of the Village. Then, two years ago, proprietors of the Town and Country Restaurant on Jarvis Street generously placed at the disposal of Variety Village, free of charge, one of their best banqueting rooms. Now we were able to give the boys a really tremendous banquet away from their village before taking them by bus to the Maple Leaf Gardens. All food was donated free of charge by the Town and Country Restaurant, and musical entertainment was provided by the Toronto Musicians Association, also free of charge.

This year Toronto Lodge, as the result of the dedicated and inspired work of George Altman, is arranging an even better spread at the Town and Country and the attending musicians are going to put on a really teriffic show.

To make all this possible, we need your assistance. Your Support has been given generously in the past and I know you will not fail us this year. It is as John James Ruskin said, "Give a little love to a child and you get a great deal back."

CHARLES L. RUBENS
Communal Chairman

# In Our Town And Elsewhere

### ZIONIST LEADER ADDRESSES TEMPLE CLUB

Mr. Harry Zifkin, President of the Toronto Zionist Council was the guest speaker at the Holy Temple Breakfast Club meeting last Sunday, February 14th.

Mr. Zifkin illustrated his talk on "Israel Today" with special colour-slide selections.

### TEMPLE SINAI GLEE CLUB

**In honour of Jewish Music Month, the February meeting of the Temple Sinai Sisterhood featured the debut of the Temple Glee Club Singers. The group were directed by Edith Narvey, with Florence Devore at the piano. Members of the Glee Club include Peggy Goldsbie, Mamie Hamer, Ella Himel, Helen Hyman, Betty Hussman, Ray Laytner, Reta Levine, Sophie Milgrim, Ruth Mitchell, Kay Sandy, Hilda Samuel, Serkie Skulko and Florence Wunch.**

### SHAAREI SHOMAYIM BREAKFAST CLUB

Dr. Bernard Lander, Dean of the Graduate School, Yeshiva University, was the guest speaker at the February 14th Brotherhood Breakfast Club. Dr. Lander's subject: "Movements in Jewish Though." On February 11th, Dr. Lander addressed a large public meeting in the Social Hall of the synagogue on the subject, "What Makes the Anti-Semite Run."

### TORONTO JEWISH PIANIST GIVES TEXAS CONCERT

Sheila Henig, a well-known Toronto pianist who appeared with the Toronto Symphony Orchestra this season, has been invited to be the soloist with the Houston Symphony in Texas, on February 15 and 16. Mr. Walter Susskind of Toronto was the guest conductor of the orchestra for those concerts.

Mr. Susskind has appeared as guest conductor in Texas on a number of previous occasions.

### ESSAY CONTEST CLOSES SOON

**Closing date for the essay contest sponsored by the Canadian Jewish Congress and B'Nai Brith is set for March 1, 1960. This contest is part of the commemorative program for the National Bicentenary of Canadian Jewry and is open to boys and girls in Canada who are regularly enrolled students in high schools, Parochial Schools, or Preparatory Schools of high school rank. A total of $1,500.00 in cash prizes will be awarded. Suggested topics are: 1) The Role of the Immigrant in Canadian Development; 2) A definition of Canadian Citizenship; 3) Minorities in Canada; 4) Is Canada Ten Different Provinces or One Country?**

### "THE JEW IN CANADA" — TV Kinescope Available

The hour-long Television program presented by the CBC recently called "The Jew in Canada" is now available for private showing by interested groups. While not all Jewish viewers agreed with the views expressed on the program, it is felt that the film might prove an excellent feature for discussion purposes, at Adult Education meetings. It contains several case-histories of people with a dubious evaluation of their own Jewishness which might provide food for lively discussion. Several conditions apply to the loan of the film which is available on request, from the Canadian Jewish Congress office. The film must not be dubbed or re-edited, it cannot be used for fund-raising and no admission may be charged when it is shown.

### NEW APPOINTEES TO JEWISH THEOLOGICAL SEMINARY

**Mr. Ben Gan, former Director of the Israel Bond Drive in Kansas City, has been appointed Director of the fund-raising for the United Synagogues. Mr. Murray Shiff who is also affiliated with the Jewish Theological Seminary and United Synagogues which operate Camp Rama, the Hebrew-speaking camp, announces that registration is fully booked for this year's operation of the camp.**

### HAMILTON CENTRE DIRECTOR TO TORONTO

Mr. Bill Stern, who for the past four years has been Director of the Jewish Community Centre, has recently joined the staff of Toronto's UJA and Welfare Fund. Mr. Stern is a graduate social worker.

### U J A ANNOUNCES NEW WOMEN'S DIVISION APPOINTMENT

ALVIN B. ROSENBERG, Q.C., Chairman of the 1960 Toronto United Jewish Appeal announced today that MRS. FRANCES BERNARD had been appointed Executive Secretary to the Women's Division of the Campaign. She will work directly with Women's Division co-chairman MRS. CARL COLE and MRS. MAX TANENBAUM.

**MRS. BERNARD comes to Toronto from New York where she held several positions in community service organizations. She has been supervisor of the Manhattan staff of the Women's Division of United Jewish Appeal in New York. She has also been in charge of activities of the Manhattan Women's Division of the Bonds for Israel in 1955 on a special study mission.**

MRS. BERNARD has been Executive Secretary of Women's International ORT (Organization for Rehabilitation Training) which involved travel to the many European countries in which there are Women's ORT organizations.

She is a graduate of Hunter College, a mother of two children and has two grandchildren.

### ISRAEL'S ATTORNEY GENERAL TO SPEAK HERE

The Honorable Haim H. Cohen, Attorney General of the State of Israel and Israel's permanent representative to the Human Rights Commission of the United Nations, will be the guest of honour at a Meeting and Reception to be held on Wednesday, February 24th, at the Beth Sholom Synagogue, Toronto.

**The Honorable Haim Cohen will be fondly remembered by the Toronto Jewish Community from his appearance at the 10th Israel Independence Celebration in 1958 at Massey Hall. Mr. Cohen who has been the Attorney General for the State of Israel since 1948, will be welcomed by the Honorable A. Kelso Roberts, Q.C., Attorney General of the Province of Ontario, and will be introduced by Mr. David Peters, Q.C., President of the Zionist Organization of Canada, Central Division.**

The evening, which was arranged by Mr. Mort Margolius, Vice President in charge of Organizations of the Zionist Organization of Canada, Central Division, will be chaired by Mr. Kelly Wortsman, Chairman of the Cultural Committee of the Beth Sholom Synagogue.

**Rabbi David Monson, spiritual leader of the Beth Sholom will introduce The Honorable Kelso Roberts and head table guests will include Mr. Harry Zifkin, President of the Toronto Zionist Council and Mr. Louis Soupcoff, President of the Beth Sholom Congregation.**

This meeting, which is being arranged under the auspices of the Toronto Zionist Council and the Beth Sholom Synagogue, will be held in the Synagogue at 1445 Eglinton Avenue West, Toronto at 8.00 p.m. and will be open to the public. There will be no admission charge and no solicitation of funds.

### FRENCH INVITE HEBREW UNIVERSITY PRESIDENT

The French Ministry for Foreign Affairs has issued a special invitation to Professor Benjamin Mazar, President of the Hebrew University, to visit academic and cultural institutions in France.

Prof. Mazar is to be a guest of the Cultural Section of the Ministry and during his two-week stay will visit a number of universities and scientific centers, and will also participate in discussions with French academic and cultural leaders on matters of mutual interest.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# Canadian Panorama

BY MORDECAI HIRSHENSON

## Dr. Rosenberg Analyses Missionary Work

Dr. Stuart Rosenberg, rabbi of Beth Tzedec Congregation in Toronto, following up on Reinhold Niebuhr's proposal, has written an article in the **Christian Herald** entitled "Why Jews Remain Jews". Theme of the article is to point out why it is fruitless for Christians to continue in the futile and frastrating task of trying to convert the Jews.

Dr. Rosenberg makes a number of points such as the following:

—There is nothing gained in reminding Jews of the number of prophesies in the Old Testament predicting the coming of the Messiah and identifying this Messiah with Jesus of Nazareth for according to Jewish belief this Messiah will be a human being not a divine incarnation.

—The coming of the Messiah to Jews means the end of evil —a state which has yet shown no sign of diminishing.

—The persistent and dominant Christian message of salvation makes little impact upon the Jew, who has not been raised to look upon other-worldly salvation as the goal of his hopes.

Says Rosenberg:

"Christianity, it seems to the Jew, is overly obsessed with longings for personal salvation, with desires for eternal life through Christian faith it offers the world salvation. But the Jew has been schooled to seek a different hope from his faith. His faith in God—not a faith in a redeeming Savior who offers him life eternal—gives him faith in God's world and requires him to work with God in making this world a more congenial home for man's body as well as his spirit."

Another Christian doctrine, the "sinfulness of man" does not register on the Jew. In this respect, Dr. Rosenberg has the following to say:

"Christian pre - occupation with sin is still another barrier to Jewish acceptance of Christianity. This insistence that man is a sinner, merely because he was born a man, seems to Jews to indicate a moral pessimism which is not in consonance with their way of thinking."

Rosenberg goes on to say:

"The crisis of our time and of all time, Jews say, is essentially moral and not theological. Thus Jews have no urgent need to convert to a point of view which in their judgment does not offer them better answers to the problems of human life than those they already possess. For the monotheism of the Jew is ethical monotheism, and all stress has been placed upon good works as the index or a man's faith."

### UNASKED FOR DISCRIMINATION

It is now known that the advertisement for an "exclusive Jewish golf club" carried in the Toronto Globe and Mail recently, came from a non-Jewish source.

**A similar case occurred in nearby Hamilton about the same time. The Hamilton Spectator carried a series of classified ads announcing houses and properties for sale. At the bottom of the row of advertisements was one which prominently displayed the two words B'NAI B'RITH without any further explanation.**

Jews and others were quite curious about this. The president of the local B'nai B'rith lodge denied any knowledge of or complicity in its wording What did it mean? Was it some kind of inverted discrimination? People wondered. Finally the chairman of Hamilton's Jewish community relations committee got the explanation. The real estate agent—A Gentile—thought the property would be suitable for a Jewish buyer (though why, was not clear.) On being informed that such a direct specification would be frowned upon by public opinion, he had been "advised" to use this ambiguous and even more confusing phrase as a sort of code message to inform the "sons of the covenant" that they were eligible.

The realtor was informed that the Jewish Community did not care to be steered into certain areas or houses no matter how well-meaning the advisors.

### A BAAL T'SHUVA SPEAKS

**Joseph B. Salsberg**, formerly prominent in Communist party circles and now an ex-party member, has been doing the Synagogue breakfast club circuit.

"J. B." has recently addressed the Men's Clubs of the Beth Sholom, Beth David, and Sharei Shomayim Congregations as well as the Upper Canada Lodge B'nai B'rith. His subject has been "The Jews in the Soviet Union."

### THE OTHER HOLY BLOSSOM— IN WINNIPEG

Holy Blossom Temple of Toronto has long been known as the unique possessor of its name in America the name stands out in sharp contrast to the more customary titles beginning with "Beth", "Anshei", "B'nai" etc. Though often (and erroneously) considered to be an untraditional name and a later acquisition, it has a Hebrew equivalent —Pirchey Kodesh — which was inscribed on a Torah pointer donated to the synagogue as early as within one year of its founding, in 1856.

**Mr. Heinz Warschauer, the Temple's historian, has pointed out in his "The Story of Holy Blossom Temple" that there are still two unexplained anomalies in the name: why the English form is singular rather than following the Hebrew plural (it should literally be 'Holy Blossoms') and the actual source of the words—while the phrase "blossoms (or buds) of the priesthood" can be found in the Scriptures, no actual phrase "pirchey kodesh" can be located.**

It is not generally known that Canada at one time had a second Holy Blossom congregation; it was in Winnipeg, in the early years of the century, 1903 to be exact. "The Jew in Canada" published in 1926, in giving an account of the history of the present Shaarey Zedeck synagogue of Winnipeg, tells the story of the abortive Western Holy Blossom as follows:

"In 1903 dissatisfaction at the existing conditions was expressed by several members, who requested what they considered ameliorations in the conduct of the services, such as an English-speaking minister, English interpolations, weekly sermons and proper decorum. These were denied and a number of the members who were amongst the founders started, with the assistance of others, the formation of a congregation which could fill their requirements and which was named the Holy Blossom, with Rev. A. Bonheim of Las Vegas, as its first minister."

Later, in 1906 a second split occurred from Shaarey Zedeck, using the name Shaarey Shomayim. A site was purchased, plans prepared for the erection of a synagogue to hold 500, and a rabbi engaged from London, England. Eventually in 1813 both "Shaarey"—prefixed congregations were re-amalgamated. The account leaves the story of Holy Blossom unfinished and we can only assume that it too was merged with the parent congregation, leaving the Toronto unit as the only one to bear the name in Canada and the United States.

### LOCAL CAUSES HELPED THROUGH ISRAEL BONDS

Much has been written and spoken about the conflict and competition in fund-raising between local and overseas for Israel causes. In Vancouver a means has been found to resolve this issue. According to a public announcement Israel bonds will be accepted by the local Jewish Community Council in payment of pledges for the new Jewish Centre building campaign. To quote the advertisement in Vancouver's Jewish Western Bulletin:

"As a specific and tangible plan for co-operative effort, it was announced that the Jewish Community Centre will accept gifts of Israel Bonds in payment of Community Centre pledges. It is therefore, possible for bond buyers in the current campaign to register bonds, which they purchase in the name of the Jewish Community Centre. It was pointed out by the leaders of both organizations that, in accordance with the specific provisions of the Second Development Bond Issue, it is possible for bond purchasers, through this method, to help both the State of Israel and the Jewish Community Centre Building Fund.

Those purchasing bonds and intending to present them to the Jewish Community Centre are asked to register bonds in the name of the Jewish Community Centre, or authorize the Community Centre to make purchase of bonds for them.

# TORONTO ORBIT

BY

BERNICE DYMENT

**The Talk of Our Town:** Some random thoughts on the Bicentenary. — Golf Club Story - last Chapter revealed. No business for Missionaries to the Jews.

The Toronto celebration of the Jewish Bicentenary in Canada is now an event of history with which to begin our next century of progress in this country. To the thousands who attended the event, I'm sure it will be a memorable occasion they will always cherish. To me, one of the most impressive aspects of it was first of all, the magnificent tableau it presented, visually. —The honoured dignitaries of Canadian Jewry who were on the dais, and the regal grace of the Governor-General and his lady.

The wonderful spirit of participation, evident in every member of the audience, was a palpable feeling in that vast room which has rarely been equalled in any other mass meeting I have ever attended. And did you ever see such pure "naches" on the face of anyone, as Mr. Irving Oelbaum watched his little grand-niece present the flowers of Madame Vanier?

**There were many children in the audience — the overflow audience in the outer auditorium — little boys with "yarmulkes" fresh from 'chedar". It's perhaps too much to expect them to have experienced a sense of history — the real excitement for them was probably the mere fact of being in such a splendid hotel, late at night. But it gave me a sense of Jewish coninuity to see them there, skull-caps perched at a rakish angle, on curly black hair. I hope they really enjoyed it all — and will remember.**

* * *

As promised, I have for you at last, the final chapter in "The Case of the Jewish Golf Club". This is the text of the statement released to me by an official of the Canadian Jewish Congress:

The Canadian Jewish Congress office has been in touch with the individual who placed the advertisement in The Globe and Mail recently, advertising an "Exclusive Jewish Golf Club." This person who is in the land development field, and is not a member of the Jewish Community, has authorized us to inform our community that he deeply regrets that this advertisement caused any offence to members of the Jewish community. It was in no way his intention, he states, to create any ill-will. The advertisement was placed entirely without malice, and with no intent of suggesting any kind of invidious religious segregation. He hopes that his good faith in this matter will be understood by all."

The Canadian Jewish Congress has the signature of this individual, affixed to the statement, in their files, and now considers the matter closed. I might add one or two small foot-notes however. It seems that this "gentleman" owned a parcel of land on the outskirts of Toronto, and following his own stereotyped logic, reasoned that since all Jews play golf, and have $2500 to pay for membership fees, an "exclusive" Jewish Golf Club was a "natural". The curious thing about it is that most members of the Jewish community thought the ad had been placed by a Jew! Many anonymous clues were followed up, which finally led to the identity of the person responsible. And according to the CJC, this affair caused more turmoil in their office than even the recent swastika smearing. So now you have the facts.

* * *

**It's not likely that too many of my readers subscribe to the publication "The Christian Herald." I would suggest however, that you try to get hold of a copy of their current issue for a most worthwhile article appears there, written by Rabbi Stuart Rosenberg of Beth Tzedec Congregation.**

The article is titled, " Why Jews Remain Jews", and explains to Christians bent on missionizing the Jews, why their efforts are to no avail. Rabbi Rosenberg explains and clarifies Jewish concepts without going too deeply into the practices of Judaism, and does so in such a lucid, logical way that the article can be of equal benefit to Gentile and Jew alike. Certainly there are many among us who have need, in our own minds and hearts, of a clear-cut statement of our faith, and the practices of our religion.

Apparently the advertising chairman of the Board of Christian Missions for the Jews had no prior knowledge of Dr. Rosenberg's article, for in the same issue of the magazine appears an advertisement by the Missionary Society, soliciting support for their cause. Wonder if they'll take the hint!

# Your Tax Problem

BY MERVIN H. LASS, C.A.

### CASH BASIS OF REPORTING INCOME — DIVIDENDS VERSUS INTEREST

**QUESTION**

Who is entitled to report his income on a cash basis.

**ANSWER**

**A taxpayer carrying on a professional business, or a farmer, may elect to compute his income on a cash basis. Accrued items at the beginning and end of the fiscal year are not included. Depreciation may be taken to the extent permitted by the regulations under the Act.**

**QUESTION**

I am retired and my only source of income is from interest on bonds which totals some $10,000 per annum and I pay tax accordingly. My brother retired this past year and invested his money in dividend paying stocks. His income dollar-wise is the same as mine. He tells me that his tax will be almost nil. How do you account for this.

**ANSWER**

**Income received in the form of dividends from taxable Canadian Companies are subject to a tax credit of 20%. This tax credit is to eleviate to some degree the burden of Double Taxation, as the companies in which your brother has invested are already paying tax on their earnings, and are declaring the dividends out of Surplus. Assuming one's personal tax bracket does not go beyond 20%, one could conceivably have an income and not pay tax. The Old Age Security Tax must be paid regardless.**

Mr. Lass will endeavour to answer as many questions as possible. Please direct queries to Mr. Mervin H. Lass, Chartered Accountant in care of this newspaper.


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*A Letter From Jerusalem:*

# Integrating North Africans

By Andre Chouraqui

The release from prison of Mr. David Ben-Haroush, the principal instigator of the riots last year in the Wadi Salib quarter of Haifa, may mark the end of an era in the Israeli treatment of North African immigrants. Mr. Ben-Haroush, who was gaoled for two years, has been freed by an act of clemency on the part of President Ben-Zvi. On his release he made two seemingly contradictory assertions that the riots had been beneficial to the country's interest, and that he intended to organise a union of malcontents who considered that they had been defrauded of their rights.

There can be no doubt that the serious incidents in Haifa, Beersheba, and Migdal Haemek have made an important impact in that they have stirred up the public conscience to a heightened awareness of the difficulties encountered by immigrants from under-developed countries. Hitherto, Government and population alike tended to view the problem lightheartedly. The Wadi Salib riots, however, demonstrated that it could not be shrugged off complacently, since it was a question which affected the country's whole future. The Government has acknowledged this by promptly putting into effect a number of reforms designed to cope with the situation.

**The most important of these reforms is the introduction of a system of family allowances based on the French pattern. The principal cause of the immigrants' disaffection was their inability to adjust themselves to the State's economy, a difficulty which was accentuated by the large size of their families. They considered it unjust that the same treatment should be accorded to a single person as to a bread-winner having to maintain a family with twelve children.**

**Following the disturbances at Wadi Salib the Government acted promptly to meet this grievance. Legislation was hastily pushed through by the Knesset to provide family allowances for those with four children and more. The cost was nearly I£10 million, but the measure brought immediate relief to the immigrants and did much to remove a main source of hardship.**

**A second ameliorative measure was no less effective - an increase in basic salaries and work guarantees for the immigrants, many of whom had been unemployed for months and even years. This was on the personal initiative of the Minister of Labour, and resulted in a basic increase, notably for agricultural workers, of between 25 and 30 per cent in wages.**

**The third Government measure was to stimulate interest among social workers in applying themselves to the problem of intregrating persons from under-developed countries into the State's economy. Previously, the problem of employing them side by side with immigrants from more advanced countries had proved intractable, but the events of Wadi Salib served to focus greater attention on the situation, and the Press, mirroring public opinion, underlined the special effort required to cope with the needs of this large depressed group of immigrants.**

Governmental action was also brought to bear on a problem of particular importance - that of housing. The new immigrants in particular tended to gravitate to the slum districts of the big towns, already overcrowded. Again, the Wadi Salid riots served to emphasise the grave housing shortage, a problem not only affecting the new immigrants, but one of national dimensions. To cope with the situation a rehousing scheme was instituted by the Ministry of Labour. A number of maabarot were closed down, and a start was made on building new and more commodious dwellings.

The key to the immigrants' problems, however, is a cultural more than an economic one. The North American influx from poverty stricken countries is an immigration devoid of elite content. The million or so Jewish immigrants from the Moslem and Oriental countries lack the many thousands of skilled and professional persons - doctors, engineers, teachers, and the like - who enhance their status in the ccuntry and make their impact truly felt. Acknowledging this situation, the authorities are now making intensive efforts to raise the intellectual level of the immigrants, so that this deficiency can be met. The problem is a long-term one, but not insurmountable. The very future of the State depends on how speedily and effectively this vital cultural programme can be implemented.

## Israel Revisited via Washington

**Three members of the B'nai B'rith Girls' International executive board who participated in the B'nai B'rith Organization's annual Summer Institute in Israel last year, reminisce about familiar landmarks with the wife of the Israeli ambassador, Mrs. Avraham Harman (second from right). The meeting took place at the ambassador's residence during a luncheon in honor of the 20-member BBG executive board, in town for its annual three-day mid-year conference. Others from left to right: Rosalind Pollack, Tulsa, Oklahoma, BBG citizenship chairman; Cessily Goldberg, Cedar Grove, New Jersey, BBG world Jewish community chairman, and Marian Cales, Montreal, Canada, president of BBG District One.**

THE WORLD OF BOOKS:

# A New Hebrew Type

By Lionel Simmonds

Additions rich and rare of the Hebrew Bible have nourished the spiritual life of the nations throughout the centuries, but the "Book of Books" has remained for all time the special treasure of the "People of the Book", the fount and inspiration of their destiny.

**Some thirteen years ago the caves of Wadi Qumran by the Dead Sea, in the wilderness of Judea, yielded a priceless acquisition of the most ancient Hebrew manuscripts of the Bible ever discovered; today the wine of Torah has been distilled anew with the publication of the first Hebrew Bible set and printed in the Holy Land. This marks a new chapter in the history of Bible printing, dating back to 1477, when the Book of Psalms was printed in Bologna, Italy, with commentary by David Kimchi.**

The publishers, Koren of Jerusalem, have just brought out the first volume - the Pentateuch - a work of scholarship and adornment in handsome readable type.

Jerusalem's offering of the "greatest book ever written" might be described as a re-presentation of the Masoretic text par excellence. To quote an eminent authority, Professor N. Tur-Sinai, head of the Hebrew Language Academy, "each jot and title has been weighed with infinite care." The Masoretes were a special guild of trained scholars whose aim was not only to preserve and transmit the consonantal text handed down to them, but also to ensure its proper pronunciation. To that end they provided the text with a complete system of vocal points and accents. In preparing their Bible the Koren publishers utilised the Wolf Heidenheim editions, by repute the most accurate ones from the Masoretic point of view. In cases of doubt ancient manuscripts and printings were referred to, as well as halachic sources.

**A new Hebrew type, specially designed, was used, with a special system of vowel points and accents, representing a considerable improvement over earlier printings. The type was designed on the basis of ancient and most correct sources, but scientific research on easy reading of the type was also taken into consideration to adapt it to present-day concepts of style.**

The Koren Bible incorporates a number of stylistic refinements, one of which appertains to the usage of kri and ktiv, in respect of which misunderstandings have accumulated over the centuries. In this edition words in whose form there are differences are printed in the text in the correct ktiv form without vowel points, but in the margin of the same line such words are reprinted, and this time in the form in which the word has to be read and with vowel points. In most other editions, the error has been made of printing such words with vowel points in the ktiv form, and thus particular words have been read incorrectly. For example, in the current printings of the Bible, in the Book of Esther the word beomram is printed with vowel points in the text, and is thus often so read. The correct reading is, however, keomram. The kri keomram appears in other editions without vowels in small type at the end of the page, and is therefore unclear. Another feature of the Koren Bible is that the word for the Almighty - is printed throughout without vowel points.

**Baale Koreh, Barmitzvah boys, and all who take a keen interest in taamim (melodic accents) will in particular find the Koren edition beneficial. The melodic accents pashta and kadma, which are identical elsewhere, and also the mahpah and the yetiv, have undergone a delicate differentiation, thus enabling them to be chanted with exactitude. A further speciality is that the vowels (nikkud) and the accents (taam) are exactly under the letters, over them, or between them, strictly according to rules and tradition.**

Rabbanim and scholars have been lavish in their praise of this new expression of Torah out of Zion. The general consensus of opinion has been fittingly epitomised by the Chief Rabbi, Dr. Brodie. These are his words: "My rejoicing was great when I saw the embossed and beautiful letters of the new printing. It is with yearning that I am awaiting the printing of the other parts of the Bible."

Its fine leather binding, the excellent quality of the paper, and the handsom typography all make this Bible a striking example of the fine art of book production.

*The Church And The Jew*

**An Opinion**

# Strange Travesty Of Anti-Semitism

BY GEORGE W. CORNELL

"Remember it is not you that support the root but the root that supports you." That is what the Apostle Paul told Christians about their relationship to Judaism—that they were but branches of the tree.

Yet, down through the centuries, Christendom sporadically has flared with brutal hostility toward that fundamental life-line, Judaism.

Traces of the attitude are showing today in the scurrilous displays here and abroad.

"It is a strange travesty," said the Rev. Robert T. Handy, professor of church history at Union Theological Seminary.

"In its long-time, definitive context, it is one of the most glaring religious perversions of all history, a kind of religious patricide, by offspring against its parent stock."

Whether or not all churchgoers realize it, Christian theology emphatically teaches that genuine Christians also, by spiritual inheritance, are Jews, "sons of Abraham," as Paul puts it.

"We are spiritually Semites," said the late Pope Pius XI.

In other words, by Christian concepts, Judaism was God's chosen instrument for transmitting the truth, culminating in the Jew, Jesus, in whom all may share the heritage and salvation. Like Him, the prophets, His Mother, His Apostles were all Jews.

Judaism was the agency through which redemption came, the synagogue the cradle of the church, and for early Christians, their worship place in many lands.

The Rev. Thurston Davis, editor of the Catholic Weekly, comments that the stronger a Christian's faith, the "more 'Semitic he realizes himself to be."

Then how, by what gross twist, have societies styled Christian abused Jews?

"It's a terrible story," said Dr. Handy. Partly, he said, it's because of man's "proneness to sin, to distort even his noblest visions." Also, he said, it was the inevitable result of past combinations of church and state.

It stemmed, too, he said "from a misreading of the "New Testament story of the crucifixion," blaming Jews for Jesus death, when "obviously it was a Roman execution," fanned by a party soon repudiated by Judaism, the Sadduces.

"There's a very healthy, strong counter-trend in the Christian faith to set the record straight," Dr. Handy said. "There's a deeper awareness among Christians of their Judeo-Christian heritage, that the roots of their faith lie in Israel."

Actually, he noted, Christianity teaches that all men, by sin, share responsibility for Jesus' death—and also for outrages against fellow men.

In a sense, the long story of persecution of the Jews has come full circle.

In early Christianity, both Christians and Jews were victims of pagan Rome. Similarly, in the present age, the church and synagogue generally have stood together against mutual oppressors.

But during the centuries between, a muddled Christianity turned against its forebears.

Under the first Christian emperors, beginning about 300 A.D., Jews were branded a "nefarious sect," banned from positions of authority and professions, and segregated from general community life.

Discrimination became harassment, with special badges ordered for Jews and the infamous ghettos begun in the Middle Ages with ecclesiastical sanction. Jews were denied citizenship, their work restricted.

The first crusade in 1096 carried out the first in a long series of Jewish massacres. Mass slaughters, inquisitions, and expulsions turned the period into one long martyrdom for Jews.

One country after another expelled them until nearly all of Western Europe was closed to them. Russia's czars stirred repeated barbarities and pogroms. For 1500 years, church and state combined to victimize the Jews.

Not until the 19th century did most European countries restore Jewish rights, in the wake of the French revolution, which started the process in 1789 . It was completed with the World War I Treaty of Versailles and Russia's revolution in 1917.

But then, within two decades, came Mussolini and Hitler and the Nazi horrors of Auschwitz, Dachau, Buchenwald, Bergen-Belsen and Treblinka, and death for six million Jews.

And now, on last Christmas Eve, on the birthday of Jesus, there arose a new wave of slurs against His people.

## Hussein A Humorist; Claims "Jordan" Is Democracy

LONDON, Thursday, (CJN)—King Hussein of Jordon described on B.B.C. television the assassination of his grandfather, King Abdulla, outside the mosque in Jerusalem in 1951. King Hussein, who was 15 at the time, had a medal shot off his chest by the assassin as he tried to get at the man.

As the party entered the gate King Hussein was about three paces behind his grandfahter. "Sunddenly I saw someone rush from behind a door with a revolver in his hand, and befcre anyone could do anything he fired a shot.

"My grandfather was hit and fell. It was a shock. I tried to rush for the man and he turned and fired. I received a bullet that ripped of a medal from my chest and then there was plenty of fire. He fell as well.

"I was beside my grandfather and with the aid of some people who were present we carried him out, but unfortunatly, he had lost his life."

**REMOVING BARRIERS**

King Hussein was appearing in a filmed "Face to face" interview and answered questions by John Freeman. He was asked what changes in the general life of Royalty he had instituted.

"I have attempted and have achieved, I believe, to move many of the barriers that exist between the king and the people," he replied. "I live with them.

"I spend most of my time with them as one of them. I move freely about the country and spend quite a portion of my time studying conditions."

**"I MEET ANYONE"**

In Amman he normally started work about 8 a.m. either going to his office or to some part of the Government unannounced to watch how the work was being done. "I meet anyone who likes to come and see me, no matter what walk of life he is in, to see what I can do to help him."

He sometimes stayed in his office until 6 p.m. "If I have any free time in the afternoon I either go flying with other pilots in the Royal Jordanian Air Force or go to visit some units or to a match of some nature. I spend most of the other time with my family."

He often managed to get away from his bodyguard and travel alone. Sometimes he was not recognised and this led to amusing incidents and meetings with the ordinary people, which he welcomed.

**"PROUD OF DEMOCRACY"**

**Freeman:** Would you say that Jordan is yet a full democracy?

**King Hussein:** Jordan is a democracy, and we are very proud of that I think.

He thought a king symbolised the continuity and progress of a nation.

He was asked about his divorce. "In the social conditions of Jordan was this regarded as at all an usual thing to do, or was this entirely acceptable to the majority of your people?"

**King Hussein:** For me it was a very sad thing to have happen in my life and I don't know what I would say as far as the people were concerned. But it was a decision that had to be taken, and I suppose it was accepted after a while."

## THE LITTLE GAZETTE

## Hitler's Ghost Stalking Reich?

NEW YORK (CJN) — Drew Pearson reports in the New York Mirror. — How deeply anti-Semitism has penetrated the German people is illustrated by a letter just received from my nephew, Evan Kemp, Jr., in Frankfurt, Germany.

Recently out of college, Evan went abroad with a friend, David Robinson, Cleveland, where they got jobs selling mutual funds to Americans in Germany. His letter tells its own story:

"We had an interesting experience in Frankfurt one Saturday night, about six-thirty, when Dave and I were just about to go out for the evening. Our landlady came in and told us to pack up and get out. Needless to say, we were mystified and a bit mad, because it was inconvenient to find rooms on the weekend in Frankfurt. Besides we both had seven o'clock dates.

**"I asked her why we were being thrown out, and she said 'You Jew boys are no good. Get out or I will call the police. You give me no pleasure.'**

"As we were packing I asked her why she thought we were Jewish; she said, "Because of the name David Robinson.'

"Blond, blue-eyed Dave was taken aback by this and said he never heard of a Jew with the name of Robinson. She said she never heard of a Gentile with the name of David.

**"She was so anxious to get rid of us that we were able to talk her out of those silly German extras they seem to put on all bills. We also paid her for only four nights when we had been there five. She wanted to get rid of us so badly she discounted the bill 30 percent, which was about $7.50 savings for us. Their anti-Semitic feelings is certainly real and quite frightening.**

"It is also terrifying to hear they say that Hitler was good for Germany until 1944, and that Germany needs to expand her borders to take care of her increasing population."

*The House Of Prayer And Our Tradition*

# DISCUSSION ON ARCHITECTURE OF THE SYNAGOGUE

By Sidney J. Lloyd, F.R.I.B.A.

Although Jewish religious practices are conducted in a strictly traditional manner, it is curious that there is no specific traditional form for synagogue buildings. This may arise from the fact that a synagogue building is not essential to Jewish worship and that any suitable meeting place will serve for prayer.

There is no authority for the design of synagogues from Biblical sources, during which period the Ark of the Covenant was in effect a portable cupboard containing the Scrolls of the Law which was set up wherever and whenever required for worship. The Talmud does, however, contain certain directions, one being that the building should be divided into three distinct parts, one, the vestibule (Alam), two, the temple proper (Echel), and three, the Altar, with which was associated the Torah, the candelabrum of seven candles, the table, and other ritual articles. The Bema (Almema) was to be centrally situated, the placing of people around being described.

From the thirteenth century C.E. onward, however, synagogue buildings show a disposition to combine the Bema with the Aron Kodash, especially those constructed for the Spanish and Portuguese communities and in the Levant, Italy and Germany. The typical pillared gallery for women is certainly not traditional, and was probably copied from early Christian churches, where women were separated from men, as in Jewish worship. Actually, women played practically no part in communal worship originally, and the references in the Talmud actualy exclude women.

**Until the third century C. E. synagogues were often decorative constructions, and sited on high ground. Later, however, they were constructed much lower, and were of unpretentious appearance. Indeed, for a considerable period Canon Law did not permit the Jews to construct new buildings or even to embellish old buildings, and when later new buildings were allowed it was decreed that they must not be churches. Another factor, however, that makes these synagogues so low in appearance is that the floor-level was at or below the surrounding earth-level. This is thought to be in accordance with an interpretation of Psalm cxxxi, 1, "Out of the depths have I called Thee, O Lord."**

**Until recent times such evidence as there is indicates that very few synagogues were designed by Jewish architects, and that when the wealth of the architect, or one fashionable to the period, to be employed, he then designed the building in the confemporary manner of the period and situation. Early in the nineteenth century, however, it became fashionable to import a Moorish style, developed from Spanish sources, and such was the number of synagogues built in this manner that many believe this to be a truly Jewish style, whereas it has in fact as an art form no connection whatever with Jewish culture.**

The adoption of this style occured in a period known principally for the development of the Industrial Revolution, and architecturally this period was noted for the so-called battle of the "styles." The rapid developments in science and technology had brought about revolutionary possibilities in construction which caught the architects of the time for the most part unprepared and unable to translate into architectural terms the structural techniques at their disposal. The engineering and science of employing iron, steel, and then concrete were accepted; but instead of developing an architectural form in step with constructional methods, as had occured in all the great periods of architecture, they chose to dress their buildings, though of modern construction in one or other of the period styles, and often in several, according to choice.

**The twentieth century has, however, seen a further great change. Art and architecture have gradually married up again with science and technology, with the result that new styles have developed as much in keeping with our era as those of the past were in their own time. The architect today has opportunities to design buildings on a scale impossible in previous ages. Vistas can be opened with large uninterupted spans, large areas of glass can be employed to open the view and let in the light, and heating, ventilation, and other mechanical services can be provided to satisfy and requirements of comfort and convenience.**

With synagogues as with other buildings, the proper course should be, as it always was, to design in the contemporary manner with strict regard to the function of the building and the nature of the site. The identity should never be proclaimed by the adoption of a bogus style, whether Moorish or otherwise, and the essential Jewish character of the building should reflect from the planning and massing of the structure strictly detailed to conform with ritual observances. At the same time it is essential to give fresh thought to the design of synagogue building schemes, because it is now accepted that the House of Worship in itself is not sufficient to cater for the spiritual needs of the community, and a synagogue building programme today often includes an assumbly hall, classrooms for religious instruction, a library, and other features.

Since the last war a great deal of synagogue building has been undertaken in England, Europe, and America, much of it of great distinction. In particular in the United States excellent comprehensive Jewish religious centres have been built which may well point the way to future developments elsewhere.

Like a gem, however, a good building requires a good setting, and it is unfortunate that, due to the scarcity of land in built-up areas, many synagogues are built on inadequate sites. It is to be hoped that those responsible for synagogue building will take steps in future to earmark suitable sites at an early stage in the development of new neighbourhoods and towns, so that the architectural potentialities of the synagogues which they strive so hard to establish can be fully realised.

Thus today, with a new programme, a new architecture, and opportunities such as have seldom occured before, there is greater scope for the architect to design noble and worthy buildings which will give full expression to a great and ancient religion and at the same time fully satisfy the spiritual educational, and social requirements of the Kehilla.

The architect and student of synagogue building, however, is soon made aware that there is considerable scope for research in this sphere with regard to buildings of all periods, and it would be of incalculable benefit, in the interests of scholarship as a whole, and to the Jewish community in particular, if a research fellowship were to be instituted for this purpose. This, it is suggested, could well be a matter which might encourage the interest of one of the great charitable foundations or perhaps one of the many generous individual Jewish benefactors.

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# THE CANADIAN JEWISH NEWS
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## The Call To Our Community

The United Jewish Appeal of Toronto has launched its campaign for two million-five-hundred-seventy-nine thousand dollars for our work in Israel and for relief here.

Mr. Alvin B. Rosenberg, current campaign chairman, stated that this is the minimum which our Jewish community must contribute this year for Jewish emergency relief abroad and for assistance to the less fortunate of our brethren here. It also encompasses our cultural and educational budget.

Fifty per cent of this amount is slated to go to Israel for general welfare purposes and to help speed the process of absorbing 345,000 unintegrated immigrants out of the 1,000,000 who have arrived there since 1948.

The other half will remain in Toronto to finance education and local Jewish community projects not underwritten by the United Jewish Appeal.

The United Jewish Appeal has helped to write glorious chapters in the history of our community work and also given magnificent assistance to the upbuilding of the Jewish State.

Israel has no better friends than our own people in its present battle against isolation and cynicism. Our help to Israel through the United Jewish Appeal strengthens the morale of the vanguard at the Israeli front makes them aware of Jewish solidarity, universal and unique in its magnitude.

On the other hand, the United Jewish Appeal is financing our local Jewish community needs such as Jewish education, which remains the number-one-task of every community.

We are confident that Toronto will respond generously to this appeal.

## Economic Warfare

The Arab trade boycott against Israel has grown into full-scale economic warfare, designed to isolate and destroy her economically. Unless checked this could turn out to be far more dangerous to Israel than Arab arms.

The aim of the boycott is to prevent foreign firms trading with Israel or allowing Israel to use their patents, to discourage air and shipping lines from serving Israel, and, where possible, to harm Jewish Arab Government reprisals against firms which infringe it. They are denied the right to trade in Arab countries, to use Arab ports, and to enjoy other rights which have long been taken for granted among civilised States.

This incipient international "protection racket" must be fought vigorously, otherwise the Arab Powers will be encouraged to still greater interference in Western policy-making. Experience has shown that the Arab Governments respect firmness and exploit weakness. When the West German, Swiss, and Dutch Governments made it clear that they would not yield to the boycott, they had no further trouble with the Arabs. The major international airlines reacted vigorously to similar threats on the part of the Arabs and threatened reprisals, whereupon the Arab Governments disavowed the officials who had made the threats. Where, however, they meet weak and unprincipled behaviour, of the kind recently displayed by the U.S.A. Government, the Arab Governments are encouraged to make still greater demands.

Western Governments ought therefore, to be well aware of the necessity to protect all firms threatened by the boycott, and undertake reprisals if necessary, even if they are inconvenient. Moreover the machinery of the United Nations might be brought into operation.

But reaction to the Arab boycott need not stop short at Governmental action. In the U.S.A. an unofficial Jewish boycott of Renault cars has already begun in protest against the firm's surrender to the Arab boycott, and the example may well spread. Firms which consider succumbing to the pressure of the Arab boycott rather than face the possible economic consequences may soon have to bear in mind the possible economic consequences to them from a counter-boycott by those sympathetic to Israel.

## Salute To Mr. Sharett

Mr. Moshe Sharett, former Prime Minister of Israel and, for long years, its Minister of Foreign Affairs, will address the Labor Zionist Conference which takes place this weekend in our city.

One of Israel's first diplomats, he will be heard with interest by all of us. As a man who for many years stood at the helm of the foreign policy of the Jewish State, he will certainly be able to explain to us the present position of Israel vis-a-vis its enemies. He will also tell us what the prospects are for Arab-Israeli peace, which remains the chief objective of the Jewish nation's foreign policy, despite all provocations and obstacles.

## THE BIBLE — SOVIET VERSION

**SODOM WAS DESTROYED BY OUTERSPACE MEN**

**ABRAHAM TO SARAH:**
**Don't Laugh, These "Angels" Are From Mars . . .**
Haboker, Tel Aviv

## Two Poems By Bialik

### THROBS THE NIGHT WITH MYSTIC SILENCE

Throbs the night with mystic silence,
Hushed the weary world and still;
And the ever-flowing brooklet
Murmurs 'neath the resting mill.
Darker grows the night and darker,
Shadows upon shadows creep;
One bright star and yet another
Falls into the darkness deep.
All the world is wrapped in silence,
But my heart seeks no repose;
And within my heart a fountain
Softly bubbles there and flows.
Speaks my heart: "Son, the fulfilment
Of thy dream at length draws nigh;
Lo, a star falls! Do not tremble-
Thine yet sparkles in the sky.
"Thine is firmly fixed and shining
Yonder in its azure nest;
Lift thine eyes and see it twinkling,
Kindling hope within thy breast."
All the world is wrapped in silence,
As I sit here pensively;
One world have I — yea, no other
Than the world which lives in me.

Translated by Bertha Beinkinstadt.

### HOW DESOLATE AND LONELY

How desolate and lonely
In this wide-open land
Which gives us of its fullness with an open hand,
Refuses nothing, spreads the table, only—
One thing it still witholds: security!
It treats us heartlessly, for it behaves
As though we were a race of Negro slaves,
The spirit fears to look into futurity,
Can never lose itself in pure delight,
The heart can never lay its burden low,
In quiet, in some corner out of sight,
Pause and be glad. And what is there to show
That what we built will stand!
That we shall see the labor of our hands?
Where is the wage of toil?
For there is not one single spot of soil
To which the soul dare cling and feel secure,
The heart strike out a rootlet and be sure:
This IS the wish fulfilled!
This IS the longing stilled!
Without a smile men pass us by,
For they have no greeting —
The road, the stones, the very sky
And you, are strangers meeting.
And like a drop of water in the sea
We'll sink, and none will reckoning demand.
Can lonliness more utter be
Than in this wide, this empty land?

Translated by Helena Frank

## Pre-Convention Thoughts

BY DR. S. B. HURWICH

# Labor Zionism And Jewish Canada

The Jewish Community of Canada has grown and matured considerably. It has struck deep roots, and has established firmly many communal institutions for religious life, education and social welfare, as well as participating generously throughout the years in the cause of Israel and overseas needs. The population has increased and has spread from the centres of the older cities and towns into outlying newly developing districts, the so called "Suburbia." This phenomenon has brought with it many changes altering the physiognomy of the Canadian Jewish Community. Leadership in the Jewish Community has undergone considerable change. This has been transferred from the immigrant generation to those born in this country, who now constitute the majority. Leadership has also changed hands in the last few decades from the "Yahudim", the assimilationist, non-Zionist elements to descendents of East European Jews, who are nationalistic in outlook, warmly Zionist and intensely interested in Jewish survival.

**The Labor Zionist Movement has been part and parcel of this general changing scene. In addition it has experienced several specific changes. The early followers of this movement were in the main workers, unskilled immigrants who drifted into the needle trade factories and kindred occupations; and small shopkeepers. These brought with them from the old country, the tradition of socialism, which was an expression of their revolt against oppression. The specific contribution of the Labor Zionist Movement was that it combined these social yearnings with the national aspirations of the Jewish people into the synthetic ideal of a socialist homeland in Palestine. This group lived in a milieu of Yiddish. They communicated with one another in this tongue. Their newspapers and books were for the most part in Yiddish. Their communal activities found expression in this language.**

Today the whole picture has changed. The Labor Zionist Movement still has a considerable following, organized in both men's and women's clubs. However the socio-economic structure of its membership is completely middle class. The language of the majority is now English. Their personal interests, tastes and way of living are considerably different from that of the previous generation. These changes, general and specific, require re-appraisal and re-evaluation. A convention is as good a time as any for stock taking and a hard look at things.

### ZIONISM

Very few Zionist outside of Israel are prepared to accept Ben Gurion's definition which equates Zionism completely and only with Aliyah and settlement in Israel. On the other hand the Labor Zionist Movement can not and should not accept any interpretation of Zionism which does not seriously advocate Aliyah, and attempts in the practical manner to stimulate or organize settlement in Israel, particularly of young people. To accomplish this one should not use the threat of antisemitism and persecution of Jews. "Catastrophic Zionism" is not the method of attracting Jewish youth on this continent to Israel. The approach should be an educational one of appealing to the positive and healthy feelings for the opportunity of a full, unrestricted Jewish life free of the dichotomy of living in a milieu of two cultures.

**True this will not bring about a mass migration of Jewish Youth from this country and this continent to Israel. Neither was there a mass migration from Europe to Palestine in the early days of the Halutzic movement before the holocust in Europe. Mass migrations as a result of social and economic forces which exert tremendous pressures. Idealistic movements are initiated by spiritual forces. To accept the above truism is not to reject the concept of Kibutz Galuyot which is a historic process and probably one of generations. For us it should be sufficient to follow the dictum of the Fathers. "It is not incumbent on thee to complete the task, but neither art thou free to excuse thyself from it!"**

Halutziot was a movement inspired and initiated by Labor Zionism. I believe that we should consider it our role to re-proclaim this call in its general form of Aliyah, not restricted to agriculture, and not restricted to Kibutz life — but Aliyah, settlement in Israel — as a goal for Zionist youth who wish to live a maximal and complete Jewish life. We should also take steps to influence the whole Zionist Movement in Canada to set up machinery which would not only stimulate and encourage such Aliyah but help the setter during his initial period of adjustment and establishment in Israel.

### Zionist Organization

Besides the general Zionist problems of fund raising, organization, education and Aliyah, there is a specific problem in Canada which requires re-adjustment. The United Zionist Council which existed for some years, no longer functions. The administration of Zionist funds is in the hands not of a body representative of all Zionist groups, as it is in most other countries in the world, but is under the jurisdiction of the Zionist Organization of Canada only. Perhaps some day the party differentiation and affiliation in Zionism may disappear. But as long as this exists, and the World Zionist Organization and World Zionist Congress are so constructed, the situation in Canada is anomalous and requires readjustment.

### JEWISH COMMUNAL AFFAIRS

In the field of Jewish communal activities we are fortunate in Canada in having a well organized and generally recognized and accepted spokesman for the whole community in the Canadian Jewish Congress. However there are various levels of community organization, from small town committees to national bodies active in fund raising, religious, cultural and social welfare programmes. To be truly representative, Jewish leadership should be a function not only of wealth and material possessions but dependent also on such characteristics as scholarship and intellectual attainment. To say that it is not so today would be an understatement. The Labor Zionist Movement could be performing a true service for the general community if it were to stress these factors as necessary requisites, and initiate a trend in this direction. In additon our movement should cease to be sectarian and isolate itself within a restricted small group, talking to ourselves all the time; but be active in the various organizations, local and national, which are performing important functions in the life of the Jewish Community of Canada today.

### EDUCATION

In the Labor Zionist Movement there should certainly be no need for stressing and urging a Jewish education for our children. Our movement prides itself on having initiated secular Jewish schools on this continent. Yet there is a good deal of confusion about this problem and we have no clear cut policy today in regards to Jewish education. There are schools which have been spon-

(Continued On Page Five)

## Sermon For The Week

# The Decalogue

The Ten Commandments are as valid today as they were since their historic proclamation from Sinai three and a half thousand years ago.

The first commandment calls us to a recognition of God behind the world, and this is followed by a stern prohibition against setting up false idols. We also have our modern idols. The god of Mammon, the god of success, the god of social ambition, of fashion, the god of the ego. These are our graven images which make ours a more heinous idolatry than that of the ignorant primitive who worshipped his stock of stone and wood.

Commandment three warns us against taking God's name in vain. "Yisrael" contains within itself the name of God—El. The greatest aim for an Israelite is to sanctify the name of God, which he carries, by a life of righteousness and nobility. To do the reverse is to commit the greatest felony of all —Chillul Hashem— to besmirch the name of God.

**"Remember the Sabbath Day to keep it holy." Still one of the greatest commandments of all time with its changeless teaching to regard life more important than merely making a living, and its warning to cherish the values of the spiritual elements within ourselves.**

**"Honour thy father and thy mother." Much of the trouble of our times is traceable to breaking this fifth commandment. The angry young man, and the degenerate young philistines who crawl along the streets of every large city, stunned by a mental paralysis of boredom that finds its outlet in acts of destruction and immorality: the sickness of a society whose children rebel against their parents and whose parents neglect their responsibilitiy to their children—all this points to the malady of a society which breaks the fifth commandment with the result that one generation is a stranger and even the enemy of its forebearer.**

**"Thou shalt not murder" was declared at Sinai but its echoes reverbrates down to our time. Life has become too cheap, and judging from the state of the world, wounded by recent barbarism and dangerously near a final inhuman act of cosmic suicide, the shadow of Cain hangs ominiously over it.**

—If God were to reveal Himself with a new set of commandments, it might be that "Thou shalt not commit adultery" would be one of the first. Broken homes and families, estranged and deprived children, caused by delinquents fed on the predominant theme of our generation—the worship of sex. It is with good reason that experienced social workers regard this as the bad core of the degenerate state of twentieth century morality.

"Thou shalt not steal". Respect of property is fundamental to civilised society. But stealing here need not be restricted to man's possessions. This commandment can embrace every kind of cheating, such as stealing an unfair advantage by cheating with words.

"Thou shalt not bear false witness against thy neighbour." To speak or write evil against one's fellow man, to misrepresent him or defame his character, is a serious crime against which this ninth commandment issues its stern warning.

And finally, "Thou shalt not covet". A commandment which goes to the root and source of sin. It warns against greed which moves a man to achieve something which is not rightly his, or which the moral law disallows.

Here we have ten brief commandments which were submitted as first principles of human conduct. If society and the individual are to be redeemed from their present unhappy state it will be done only if sufficient men and women made an unqualified return to these teachings of God proclaimed from Sinai.

## The Magic Of Mysticism

# CABBALISTIC TEACHER

By R. Gregor Smith

The Palm Tree of Deborah. By Moses Cordovero. Translated and edited by Louis Jacobs. Vallentine, Mitchell, London.

In the rich and varied teachings of Judaism through the ages the tradition of the Cabbala plays an immensely important role. In common parlance "cabbalistic" tends to mean cryptic, secret, even magic; but the real strength of tradition lies rather in the sense of mystical teaching about the relation of God and man.

Even the word "mystical" might be misleading, if it is taken to mean something highly exceptional and available only for those of special capacities. Certainly it was believed that the teaching of the Cabbala, was, in Dr. Jacob's words, "revealed to various initiates . . . and handed down by master to pupil from generation to generation." But in this work by one of the greatest of the Cabbalists the heart of the teaching is neither magical nor secret: it is about something that concerns everyone, namely, how to imitate God.

In other words, we have to do here with a special kind of ethics, with the living of the good life in face of God.

**In his clear and stimulating introduction to this work by Moses Cordovero, Rabbi Dr. Jacobs tells us the little that is known about the life of the author, who flourished in Safed in the 16th century of this era. In the present work we have, as it were, the distillation of a lifetime of reflection upon the Torah.**

**But the affiliations of Cabbalism are not only with the Torah. There is a clear Ghnostic influence in the remarkable development of the image of the Adam Kadmon, the Supernal Man, in whom are to be found the orderly series of the Sephiroth, usually translated "emanations" but also to be rendered as "qualities" or "attributes." At the same time, this Ghnostic influence is held in check by the faith in the One, the 'En Soph', or Limitless One, so that the dualism of the Iranian Ghnosis does not have the last word here.**

Moses Cordovero faced the tremendous question, how men may dare to imitate God, by not hesitating to ascribe to God the very qualities, mercy, beauty, compassion, power, and so on, which are enjoyed upon man. But the unknowable Limitless One is still not directly known: he is encountered in the "emanuations," in the teaching regarding the Ten Sephiroth. Moreover, between these attributes of God, imaged in the Supernal Man, there is a two-way traffic: man's own conduct affects for good or ill the very working of those qualities "in the upper worlds."

Even in this brief description of the scheme of the Cabbalist teaching it is clear that we are in the realm of highly charged mythology. Another great tradition, that which is expressed in the work of the medieval philosopher, Maimonides, prefers to think of all our ways of talking about God as no more than symbolic, in the sense of a kind of makeshift, even a pretence, when we use the vigorous anthropomorphisms of the Bible. It is the way of the Cabbalists which has in historical fact, especially through the later developments of the Chassidists, kept alive the intensely practical, concrete, and sublime aspects of the Biblical apprehension.

"The Palm Tree of Deborah" is not an easy book for modern people. It assumes a wide knowledge of Biblical language and imagery; it has its own Cabbalistic imagery; and yet, for the willing reader it is more than a classic of the past. Taken along with Dr. Jacob's lucid introduction and helpful notes, it introduces you to a world where to do the right thing in the most ordinary situations and relationships is seen as being at the same time a walking in God's way.

# Israel Satire — By Epharim Kishon

### AN ANTI-SEMITE MAKES AN ERROR

**He jumped out of the flames, grabbed his bucket and paintbrush, and started rising towards the surface of the globe. He cared but little where he would break out of the bowels of the earth; after all he would have everywhere the benefit of a fertile soil, willing allies and the world's most universal language. Dusk was falling when he finally climbed out into the open through a sewer.**

He found himself in the middle of a wide thoroughfare laid out in typically West European style. This suited him fine. He drew up to his full length and cracked his knuckles expectantly. He looked more like an imp than a full-blown devil. His face was youthful but had sickly yellow hue; under his nose there was a tuft of moustache.

—As a matter of fact, he was aged old. He numbered Amalek and Titus among his bosom friends, had fought alongside the Crusaders against ghetto women, waged war on children in the Ukraine, burnt down the shops of these Judeo-Plutocrats, set the torch to the houses of those Judeo-Bolsheviks. In short, he was a first class expert and a few years of enforced idleness had only whetted his appetite.

### A BIG STORE

**With resilient steps he hurried along the street ,his trained eyes seeking a suitable shop sign. It had to be above a big store, the name of whose owner excluded any doubt as to his origin.**

There it was! A big, well-lighted show window, masses of expensive merchandise, and

—GOLDSTEIN'

—He dipped the paintbrush in his bucket and daubed on the glass in blood-red letters:

JUDE ! ! !

Then he hid in a gateway and waited patiently. He had witnessed the spectacle perhaps a

(Continued on Page Eight)

*Exclusive Report From England*

BY BERNARD KOPS

# Britain Evaluates The Swastika Craze

**The English Mood.—Can it happen again?—London Writer Describes Situation in British Capital.**

Now that the swastika daubers have crawled back into their holes, for the time being, it is time to look at the events of the past few weeks. As a writer I would like to give my personal assessment of the situation.

I was not unduly surprised when the poisonous rash of race hatred once more broke on the surface. My job constantly involves me in many aspects of contemporary life and thought and the danger signals have been obvious for a long time. Underprivileged fears and hatreds breed rapidly during chaotic times.

I must stress this: I am more concerned about those seemingly quieter times that lie ahead, when the Jewish community once more curls up in its self-created ghettos and becomes apathetic again, when they forget those people who have just gone to ground. For these people are dangerous, they are still seeking every insidious means to poison the earth with their nightmare racial ideas. Without the glare of angry publicity and without the reaction of a shocked world, they may breed in the darkness.

**I don't wish to be alarmist, but the danger is there and the danger may grow if we do not learn lessons from the past. As human beings we have a natural and infinite capacity to fool ourselves, to feel that things get better if we ignore them.**

**Let's face it, fascism is not dead, and if the last war didn't put an end to it then it must be rooted very deeply indeed. We must eradicate the symptoms while we search for the roots of the disease. We must become familiar with its causes and we must put things into a calm perspective if we are to be sure that lunatics stay within their fringe. History has proved that it is dangerous to laugh at cranks.**

**Now, can it happen here ? To arrive at any sort of answer we must take a look at the geographic and historic position of England. For centuries this country has enjoyed the isolation that being an island has given it. In the Middle Ages there were certainly pogroms against the Jews here, and we were finally expelled or forced to change our faith. But Cromwell allowed us back and afforded us the freedom of our own way of life. Since then we have lived here in peace and have enjoyed the liberal traditions of this land, and it is home to us. As English Jews we have a lot to be thankful for. The fact that we survived at all is mainly through the efforts of the average Englishman, who went out to fight our enemy on the world's behalf.**

Before the war England was not subjected to the violent political and spiritual changes that the rest of Europe was going through. For many, including some of us, it was a cut-off world, where the saying "It can't happen here" seemed a very rational conclusion to one's thoughts. The war changed all that and this isolation almost vanished with our international involvements in politics and battle. This isolation vanished completely with the defeat of Hitler, and now, for better or worse, England is wedded to the world in no uncertain terms.

The world is smaller, rockets laugh at oceans, and the North Sea is a drop of water in a basin. Everything that happens to every Jew, whether it be in Kiev, Tel Aviv, or San Francisco, directly concerns us — everything that happens to everyone everywhere is of supreme importance to every one of us. Today we sink or swim together. This should go without saying, yet it must be said over and over again.

How, then, does all this affect and change our position at a minority in this country? A country that has always been so tolerant.

First, no single country is completely clean of the stigma of persecution. Look at what the French did at Sakiet in Tunis, and what British did at Hola, and what the South Africans did at Cato Manor, and what the Americans did at Little Rock. In fact, look at the things that mankind has done to itself in the name of defending ideals. Witness the mass murders of Belsen and Nagasaki, and the lynching of a Negro in Tennessee, and the shooting of a Negro in Notting Hill.

**The veneer of vicilisation is very thin, and we are separated from the Dark Ages only by a facade of ethical conventions. Under certain stresses the facade is broken and intolerance is rationalised as a mob finds a scapegoat for whom to blame things. Housing problems, unemployment, personal thwarted hopes, sexual aberrations, all these things, mixed with fear and guilt can become weapons of destruction. Can be turned against a convenient and obvious minority. Fear tends to make us cling together, yet if we cling together we become a better target for this fear.**

**But to be more specific. The danger mainly exists on the economic level, for if our present capitalist system went berserk overnight (and it did in 1929) there would be a lot of ordinary people unemployed and hungry tomorrow. Deprived people find it very difficult to retain liberal ideals and are soon easy prey for the depraved underprivileged power-seekers. The blame is put on a minority and hunger is fed with hatred; fears and anguish become the raw materials of further intolerance. This very thing happened in Germany.**

The uncommitted masses of people all over the world are, in reality, all the same. They want and need security and love. They are not heroes and villains, they are the same as us, human beings with all that this implies. Look at the newsreels of the Nuremberg rallies and you will not see monsters. As a mass, yes! A horrible machine, but look at the individual faces of the young boys banging drums and blowing the trumpets. Millions of kids looking like intense angels, strawberries and cream in their cheeks, their eyes burning with seemingly innocent idealism, looking at their leader as if he were God. This is the danger—the face of innocence can soon disintegrate and hands can perpetrate the most despicable crimes almost without realisation. The mass of German people followed blindly, loving their master, who promised them supremacy and national security.

**In this country we have many boys and girls hanging around, not knowing what to do with themselves. They live in the vacuum of now, lost between the last war, which may have destroyed their family, one way or another, and the shadow of the bomb which hangs over all of us. These kids are looking for something, for a lead. They are potential for good or evil, and, let's face it, the world is in their hands. They can be led to Notting Hill and Stamford Hill by the wrong people, and be given a purpose in life, a purpose of violence. Or they can be made into intelligent citizens and be given a purpose of affirmation. This is up to us. This is our problem.**

In the light of all this, what can practically be done

First, we must be aware that fascism exists, and there is no turning our backs on it. It is a sickness for which no cure has yet been found. We are personally involved in this, for we are at the receiving end of this sickness and, therefore, it is mainly our concern to combat it. We must be aware of the danger and be as vigilant as those who seek any opportunity to undermine our position here.

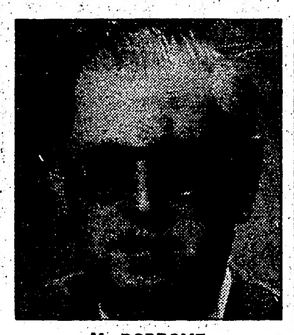
As a minority we have a special responsibility, for the actions of one reflects upon all of us. We must communicate and associate with other minorities, for any attack on them is an attack on us.

We must not stick together so much as stand together. For centuries we have lived under a despairing cloud, we have wailed at the walls of our ghettos. But now we must be more positive, take a leaf out of the glorious book of our modern warriors who died so bravely for their ideals in Warsaw and in Israel. Until then we didn't know that we could fight. Now that we know we can, we must not be afraid. We must come out of our shells and discuss all these things openly, throw light on the problem, seriously get together, so that we can finally learn vital lessons from our past.

Our march to the German Embassy united us, it gave us strength, it must have taught us that if we are united we are a formidable force to be reckoned with. It was a wonderful demonstration ,a great sense of security. Let that march be just the beginning of our determination to win against fascism. Let's march again, not only when Jews are attacked but when any minority is attacked. This solidarity must be established. This is the one vital lesson from the past. It is upon this understanding and constant awareness of all this that our future may depend.

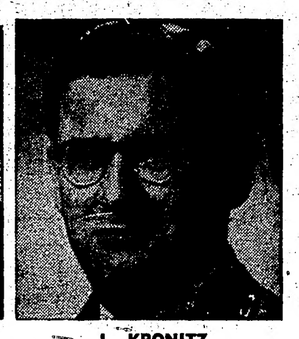
# Figures At Labor Zionist Convention

KALMAN BERGER
Chairman, Oneg Shabbat



M. BOBROVE
President, L.Z.M.

H. STEINER
Chairman, L.Z.M., Toronto



L. KRONITZ
V.P. of L.Z.M.

# United Jewish Appeal In Sarnia Launched By Sol Granek

### ZOC VICE PRESIDENT ADDRESSES SARNIA UJA

Sol D. Granek, National Vice President of the Zionist Organization of Canada, launched the United Jewish Appeal in Sarnia, which was held last Sunday, February 14th, under the chairmanship of Robert Slipacoff, with Robert Berkoff as Associate Chairman. This campaign was initiated after a visit by the Regional Chairman of the United Israel Appeal, Mr. Ben Newman of St. Catharines, who — together with Dr. George Liban, Executive Director of the ZOC Central Division - visited the community a few weeks prior to the campaign opening, at which time a number of increased pledges were received in advance.

After a few opening remarks about the importance of the campaign by Mr. Slipacoff, Mr. A. M. Lampel introduced the guest of honour who, in his very interesting address, gave a cross-picture of Jewish life in Israel and the Diaspora today and the importance of the responsibility which Canadian Jewry shared in the development of the State of Israel.

A musical programme by Mr. Manfred Stier and Mr. Leon Spellman concluded the successful evening, and Mr. Robert Berkoff and Rabbi Philip Kaplan extended votes of thanks to the guests.

Mr. Morris Kirk, Programme Chairman of the Jewish Community, announced that a Reception would be held on March 20th in honour of Mr. Raanan Sivan, Charge d'Affairs of the Embassy of Israel in Ottawa, who will be the guest speaker at the Herzl Anniversary and Independence Day Celebration to be co-sponsored by the ZOC Central Division.

### RAANAN SIVAN ADDRESSES GALT COMMUNITY

Mr. Raanan Sivan, Charge d'Affaires of the Embassy of Israel in Ottawa was the guest of honour at the UJA meeting in Galt on February 7th which was chaired by Mr. J. Spring.

The Mayor of the city of Galt, Mr. White, welcomed Mr. Sivan who was the first representative of the State of Israel to visit Galt - and presented him with a silver badge of the city. Head table guests included: Mr. M. Kaufman, who introduced the guest speaker; Mr. Max Saltman, Associate Chairman; and Dr. George Liban, representating the Zionist Organization of Canada and Mrs. M. Levitas, representing the Canadian Jewish Congress.

### S. RUDOLPH ADDRESSES PORT COLBORNE DRIVE

The UJA Campaign took place in Port Colborne on February 8th, under the chairmanship of Mr. S. Rudolph, with Mr. John R. Devor, member of the National Executive of the Zionist Organization of Canada, as guest speaker.

Mr. Devor's inspiring speech resulted in a marked increase in this year's campaign income.

Speakers also included Mrs. M. Levitas on behalf of the Canadian Jewish Congress and Dr. George Liban on behalf of the Zionist Organization of Canada.

### DR. STEIN TO HEAD AMERICAN CAMPAIGN FOR THE HISTADRUT

New York, (CJN) — Histadrut Headquarters here have anaounced the appointment of Dr. Sol Shlomo Stein of Philadelphia as executive director of the National Committee for Labor Israel.

As chief executive officer of the Israel Histadrut campaign in the Western Hemisphere, Dr. Stein succeeds Dr. Dov Biegun, who resigned in November.

Dr. Stein has been for nineteen years director of the Jewish National Fund in the Philadelphia area.

He came to the United States in 1940 from Belgium.

The new Histadrut director is an outstanding economist and writer on international problems.

### WELLAND AND PORT COLBORNE COMMUNITIES

Mrs. G. D. Peacock, the President of the combined Welland -Port Colborne Orde Wingate Chapter of Hadassah, chaired a meeting held on the 23th of January, at the home of Mrs. Sam Yanofsky, in Welland.

Mrs. Richard Dwor of Port Colborne introduced the guest speaker, Mrs. Minna Levitas, Director of Community Services and Fund Raising, Canadian Jewish Congress, Central Region. Mrs. H. O. Singer proposed a vote of thanks after a full and interesting discussion was held.

### NO CROWDING, PLEASE

When both filmy glass curtains and draperies are used at windows, they should be hung with at least an inch of space between them.

# Labor Zionism By Dr. S. B. Hurwich

(Continued From Page Four)

sored by the Labor Zionist Movement. There are others which are affiliated with our movement. Yet it is no secret that many of our parents do not send their children to these schools. Moreover the programmes of these schools differ from city to city and occasionally vary within two affiliated schools within the same city. Such a situation certainly shows a lack of clear thinking in this matter. Sooner or later our movement will have to have the courage to face up to the problem of a clear cut policy on Jewish education.

### SUMMARY

The above are some of the problems which ought to occupy our attention during the Convention. The suggestions follow from several basic ideas which we should keep in mind all the time.

We are "one people", scattered throughout the world, living in various countries, but with a cohesiveness and unity moulded by a common history, a common culture and the belief in a common destiny. Today, the State of Israel has re-captured its centrality and pivotal place in the Jewish world, and the existence and security of the State of Israel are the most pressing concern of the whole Jewish people. But Zionism is not a movement for fund-raising alone It is the philosophy of Jewish Renaissance with an independent homeland as a guarantee of survival for the whole people. The practical program of work of a Zionist movement flows naturally from acceptance of this axiomatic idea. The continuity of Jewish life throughout the world is also of the greatest importance as a contribution to Jewish survival. The interplay and mutual influence of Israel and the various Jewish communities throughout the world is the big task before us in the immediate future.

The Labor Zionist Movement is affiliated with Mapai in Israel which helped lay the foundations for the State and has carried the major responsibility for government since its inception. We have the same social philosophy of life as leaders of Israel, such as Gen Burion, Ben Zvi, Golda Meir, Moishe Sharet and a host of others. We do not have to be apologetic for our existence but should make every effort to explain this philosophy and this program to Jewish young men and women in Canada. We believe that unprejudiced and unbiased young people will not be frightened by the "red herrings" of "Socialism" and "Communism." They will realize that the whole world is moving towards a more decent way of living for the common man, as expressed by ideas such as the "New Deal" and "Welfare States", with equal opportunities and equal privileges for all. They will also realize that the young State of Israel ought to be built with the same goals in view, and they will want to support those who identify themselves with an Israel built on the principles of democracy and social justice.

# Social And Personal

### VACATION

—Mr. and Mrs. Sam Wortsman left for a brief Florida vacation.

—Mr. and Mrs. Abe Bliman left for Israel. They will spend Passover in the Holy Land.

—Mr. and Mrs. Selig Bergman are leaving next week for an extended visit to Israel.

### PROFESSOR MAXWELL COHEN

will address the Luncheon Session of the Combined Public Relations Committees of the Canadian Jewish Congress, B'nai B'rith and the Z.O.C. this Sunday, February 21, at the Royal York Hotel.

### CAPLAN BAR MIZTVAH

**The Bar Miztvah of Abraham, son of RABBI AND MRS. MOSHE KAPLAN, will be observed tomorrow, Saturday morning, at the Torah Emeth Synagogue, 1 Viewmount Ave. — Kiddush will follow services.**

### United Organizations For The Histadrut

All representatives are invited to give representatives of societies to participate in the Annual Election Meeting of the united organizations for the Histadrut will take place on Saturday, February 20, 1960, at 8 o'clock in the evening at the Labor Zionist Centre, 14 Viewmount Avenue.

Guest speaker: Jacob Rabinovitch of Montreal. Outstanding musical program.

Refreshments. No admission charge.

### SARNIA COMMUNITY HOLDS BICENTENARY CELEBRATION

The Bicentenary Proclamation was presented to the Mayor of Sarnia, Mr. Iven J. Walker, at a local Bicentenary Celebration which followed the installation of officers of the Ahavas Isaac Synagogue and the Sarnia Jewish Community, on the 24th of January.

The presentation was made to the Mayor by Rabbi Philip Kaplan.

Mr. Harry Steiner, Chairman of the Educational and Cultural Committee of the Canadian Jewish Congress, Central Region and member of the National Executive was the guest speaker at the dinner meeting which was chaired by Mr. Morris Kirk, a member of the Board of Directors of the Congregation, as part of the Community's celebrations. Rabbi Kaplan spoke on Radio Station CHOK. The children of the community participated through a special assembly held at the Religious School.

### HADASSAH LEAH CHAPTER

**Cordially Invites the Public To a Tea and Fashion Show**

**SUNDAY, FEBRUARY 28th**

**3 P.M.**

**At The Park Plaza Empress Room**

**Proceeds: Children's Village In Israel**

### ST. CATHARINES

Mrs. L. B. Herzog, the President of the Sisterhood, chaired a well attended evening meeting of the women of the St. Catharines Community, held at the Community Centre on the 25th of January. Mrs. Minna Levitas, Director of Community Services and Fund Raising, Canadian Jewish Congress, Central Region, was the guest speaker. Mr. Saul Halperin introduced the speaker who was thanked by Mrs. Edward Silver, the Programming Co-Chairman.

Many of those present participated in the discussion which followed the address.

### AT MEETING IN SARNIA

From left to right: R. BERKOFF, SOL D. GRANEK R. SLIPACOFF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cordially invite you to hear

*The Honorable Haim H. Cohen*

Attorney General of the State of Israel
and Israel's Representative on the
Human Rights Commission of the United Nations
who will be welcomed by

The Honorable A. Kelso Roberts, Q.C.

Attorney General of the Province of Ontario

Wednesday, February 24th, 1960, 8.00 p.m.

Beth Sholom Synagogue, 1445 Eglinton Ave. W., Toronto

No admission charge No solicitation of funds

Highlights of the

EIGHTH NATIONAL CONVENTION

*Labor Zionist Movement Of Canada*

FEBRUARY 25 - 28, 1960, TORONTO

OFFICIAL OPENING
CANADIAN COURT
KING EDWARD HOTEL

Thursday, February 25th, 1960 - 8.30 p.m.

Dr. S. B. Hurwich, Chairman, National Convention Committee; H. Steiner, Chairman

PARTICIPANTS:
Dora Israelson, Pioneer Women's Organization of America & Canada
Israel Stolarsky, North American Histadrut Campaign
Pinhas Cruso, Labor Zionist Organization of America
Menachem Margaliot, Ichud Olami, Tel Aviv
Jacob Rabinovitch, Executive Director L.Z.M. of Canada

ONEG SHABAT
LABOR ZIONIST CENTRE
14 VIEWMOUNT AVE.

Friday, February 26th, 1960 - 8.30 p.m.

Kalman Berger, Chairman

SYMPOSIUM: "ISRAEL AND THE DIASPORA"

PARTICIPANTS:
Yitzhak Harcavi, Sec. Genl. Ihud Olami, Tel Aviv
Marie Syrkin, Editor Jewish Frontier, New York
Professor, Brandeis University

CONVENTION BANQUET
ASSOCIATED HEBREW SCHOOLS AUDITORIUM
3630 BATHURST STREET

Saturday, February 27th, 1960 - 6.30 p.m.

Leon Kronitz, Chairman

PARTICIPANTS:
The Hon. MOSHE SHARETT, M. K. (Member Knesset) Former Prime Minister, State of Israel
I. M. Bobrove, National President Labor Zionist Movement, Canada
Dr. S. B. Hurwich, Chairman, National Convention Committee
Lawrence Freiman, President, Zionist Organization of Canada
Prof. Jacob Finkelman, Canadian Jewish Congress
Miss Evelyn Gould, Guest Artist, Soprano

*Tales Of Yore*

# THE BATTLE OF THE TALMUD

**A Story For Young And Old From The Life Of Rabbi Joselman Of Rosheim**

BY DR. MARKUS LEHMANN

The ghetto of the Free imperial City of Frankfurt was in turmoil. The Worshipful Senate of the city had summoned all Jews under its rule to appear in the great Synagogue. They hastily flocked together, anxiously debating what it could be that was wanted of them. Of one thing they were sure; little good could be expected from such occasions of state.

A hush fell on the assembly: the Lord Mayor strode in, accompanied by the city guards. He stepped before the Holy Ark. A faint derisive smile played around the corners of his mouth as he unrolled a heavy parchment scroll and began to read the latest edict of of His Majesty, the Holy Roman Emperor.

As it seemed, Johannes Pfefferkorn, a baptised Jew, had complained to His Imperial Majesty that the Rabbinic writings, particularly the Talmud, insulted the great teachings of Christianity. He had therefore requested permission to confiscate and burn all the offensive books, and His Imperial Majesty had graciously granted the request. All Hebrew books in Germany were to be immediately submitted to Pfefferkorn for examination and, if necessary, for destruction.

The Lord Mayor's voice droned on, monotonously, through the stilted phrases of the Imperial edict. But his words fell among his listeners like a bombshell. Their pale faces registered shock, grief, impotent rage. They had given up all that people consider worth living for: their own country and state; they had borne suffering and oppression with-out measure on their long pilgrimage across the earth. They had survived solely because of their Faith, the Divine Law, their source of strength and comfort —and now this too was to be taken from them

A soft and pitiful sigh went up as the Lord Mayor finished reading. The officers of the congregation surrounded him, pleading for consideration. But he gruffly replied: "This is an Imperial edict. If you want to appeal to the Emperor, you can do so. But let me tell you that it will avail you little. Pfefferkorn is merely the tool of the Dominican friars of Cologne, and these have gained the ear of the Emperor's sister, Kunigunde, Duchess of Bavaria."

"Can you at least stay execution of the edict until we have appealed? Otherwise anything we may do would be too late."

"Not even this I can do for you," the Lord Mayor replied, as he walked to the door. "The law is explicit; the books must be handed over at once."

The very same day Pfefferkorn started his rounds. He began with the Rabbi's house. Entering the study he pounced upon a hand-written copy of the Book of Psalms, with the famous commentary by Rabbi David Kimchi. Printed books were still rare, for printing had only been invented about seventy years before; buying books was still a very expensive matter.

Pfefferkorn opened the Psalter. The title page was missing. He turned over a few pages, and threw the book down. "Take it away," he said to his servants; "it is the Book of Isaiah, with the blasphemous commentary of the evil Abarbanel."

"You ignorant sinner!" the Rabbi exclaimed; "if you cannot even distinguish between Isaiah and the Psalms, how can you be the judge of our sacred books?"

"Hold your silence, or else I shall have you arrested for insulting His Imperial Majesty in whose name I act!" And Pfefferkorn continued with his evil work.

That night the lights in the council chamber of the congregation were still burning at a late hour. What could be done to meet the terrible danger? Many proposals were made—only to be speedily discarded as impracticable.

The sexton entered, to report that a stranger urgently desired to appear before the Council. He was admitted and introduced himself. "My name is Joselman and I come from Rosheim in Alsace. Excuse my disturbing your deliberations; however, I know of your troubles, and I have reason to assume that I may be able to help you."

"Blessed be your coming!" Rabbi Moses Cohen, the president, exclaimed; "take a seat, and let us hear what you suggest. We do not know at all what to do. If we could only obtain a delay!"

"I assume that the Senate refuses to grant it to you. In that case you will have to interest one of the more powerful princes in the neighborhood of the city."

"You are quite right; but which of them would undertake to act against an explicit Imperial edict?"

"There is only one who might do it," Rabbi Joselman replied, "and that is the Elector of Mayence, the chancellor of the Empire. He is the most powerful German prince and the highest dignitary in the German church. I have rendered financial services to his court and I know that he is not an enemy of the Jews. At the moment he stays at his summer residence, in Aschaffenburg. If one of you would come with me, we might be able to obtain access to him."

"I shall go with you myself," Rabbi Moses immediately volunteered.

"Let us hurry, then, and set out as soon as the morning breaks."

* * *

"I do hope that Your Grace will benefit from the pure air that we enjoy hereabouts." Rabbi Lippmann Doctor anxiously studied the tired and careworn features of the Elector, his illustrious patient. For many years he had served as physician at the court of Mayence, and was as admired there for his medical skill as he was famous among his Jewish brethren for his piety and scholarship. Now, however, he seemed worried. "I must insist, though, that Your Grace avoid all excitement and take things easy for a while."

"How can I, Lippman? I know you mean well; but don't you know what burdens lie on my shoulders? wherever I look, I find abuses. The common people are exploited... my officials wax fat... and I have to borrow large sums to keep court and administration going. I have not even started paying back the loan which your friend Joselman got for me from the Fuggers. How, then, can I withdraw from affairs of state?"

"I did not suggest that, Your Grace. I only requested that Your Grace restrain your temper and look with a little equanimity upon whatever matters arise. Actually there is one which I would like respectfully to submit to Your Grace. That just mentioned arrived in the city this very morning, and has brought me an incredible tale. A certain Pfefferkorn, a baptised Jew, has obtained an Imperial mandate to confiscate and destroy our sacred writings. He has already begun his activities in Frankfurt. Terrible disaster threatens us, for our books are our greatest treasure."

"The loss would not be yours alone," the Elector exclaimed, "but that of all scholarship. I can just imagine what my dear friend, Johannes Reuchlin, that lover of Hebraic lore, would say."

"But what can be done to stop this nefarious scheme? My brethren in Frankfurt are sending a deputation to the Imperial court; but meanwhile our books are likely to be burnt. Cannot Your Grace order a delay?"

"My dear Lippmann, what can I do against an Imperial mandate? I would only get into trouble. If Pfefferkorn dared to confiscate even one book in principality, I could interfere. But elsewere in Frankfurt or in other places, I have no power to stop him."

Rabbi Lippmann Doctor returned to his home, sadly to report to his visitors that they had come in vain: "The Elector will not risk the Emperor's displeasure." But when he retold their conversation, Rabbi Joselman jumped up excitedly and exclaimed: "Everything will be well. It is quite simple. Let us return immediately to Frankfurt."

That evening the "Nags Head", one of Frankfurts renowned hostelries, had late supper guests — a couple, of indefinably repulsive appearance. The man was stocky. His little eyes almost disappeared under a shock of red hair; but all the more noticable was his aquiline nose, protruding over a mouth that stretched from one ear to the other. The woman who was with him had shifty eyes and seemed frightened, for no obvious reason.

"Superb supper this!" the man remarked, as he wiped his mouth and lifted a large goblet filled with sparkling Rhine wine.

"Surely, Joseph," his wife replied.

Angrily he corrected her. "Johannes, you mean. How often do I have to remind you of this?"

"Don't be silly, Joseph. After all, we are among ourselves here. Why do you have to put on an act before me? When you got yourself baptised in Bellingen, in order to escape the gallows . . . "

"Will you shut up!"

"Let me talk, for once. When you suddenly saw the light, because you did not fancy being hanged as a thief, you promised me golden mountains, if I followed you. But where has all this play-acting led us? The Frankfurt Jews will never pay you the hundred thousand ducats you demand for the return of their books: they simply do not have the money."

"Be assured that they will not risk losing their books. Their brethren in other cities will contribute and, as soon as we have the money, we go back to Moravia, buy an estate, and live the life of noblemen."

There was a knock at the door. Rabbi Joselman entered, in the unaccustomed garb of a Christian burgher. He bowed. "Do I have the pleasure of standing before the honorable Johannes Pfefferkorn?"

Pfefferkon ceremoniously rose and returned the bow. He invited the visitors to take a seat and enquired for his name.

"My name is Raphael, and I am from Colmar; like you I was born a Jew. I come on a most important errand — to warn you of impending danger. The Jews of Frankfurt are sending a deputation to the emperor, charging that your activities are solely inspired by greed. They stress that you only confiscated books in Frankfurt — a city which boasts rich Jews, from whom you could demand a large ransom for their books."

"An awkward business!" Pfefferkon muttered. and Raphael continued: "Let me give you my advice. There is a small and poor Jewish community at Weisenau, not far from here, just across the border of the electorate of Mayence. In your place I would go there immediately and confiscate their books; that would surely prove your holy and disinterested zeal. As it happens, I am traveling that way tomorrow, and shall be glad to take you alcng in my carriage, if you so desire."

Splendid; I thank you most heartily for your advice. I shall be happy to accept it."

(Continued next week)

*You And Your Children*

# THE PRIVATE EYE — By Simon Yudkin

It had better be said in. a whisper. I think that television does children much more good than harm. I really do. Not that this is any compliment to the television companies. In the competition for viewers the general trend is nearly always towards a lowering of standards. No: the compliment is meant for the children. Children and their parents.

There is no doubt that having a television in the house sets a number of new problems for parents, and I have no wish to underestimate them. I know, for example, that when I go into the living-room to tell the children to leave the television and get on with their homework I often find myself hypnotised by the flickering screen and stay to watch the tail end of a gangster film or "Emergency Ward 10."

The compulsion to go on looking rather than switching off is the most difficult of all problems set by television. But we cannot really blame the companies for that. Only we parents can decide how much children are to look at television and the responsibility is entirely on our shoulders to see that our children are given a limited number of hours to watch television and be able to choose which programme they want to look at.

**It is also our responsibility to fix the latest time at which children can watch television and not just to let them stay up until their eyes goggle with tiredness. There is always a chance for a special treat on a special night or a special program. Fortunately children are often more restless and have more things to do than many adults, and in many homes it is the parents rather than the children who are glued to their television chairs while the children are busy with their hobbies elsewhere.**

**What good does television do? Mainly it brings the outside world into our very homes in a way that no other medium has ever done. Whatever justifiable criticisms we may make about television programmes, children are beginning to know more about other people's ways and lives and more about the exciting phenomenal and wonderful place this world could be to live in. I am not referring here to the School Broadcasts, with which all companies take endless care and trouble and which have included many of the best programmes on television. Nor am I saying that all television programmes should be educational.**

We all know that many of the programmes are in poor taste, the standards often low, and that the emphasis on violence and the endless "quiz" programmes with enormous prizes for idiotic answers to even more idiotic questions are not a good influence. Fortunately, however, most children have a good deal of resistance, and the values and ideas that their parents give them are often as important as any the television brings them. There is even evidence, from America, that endless "quiz" programmes pall after a while. And in America there is now an increasing demand for better television programmes.

The biggest compliment that can be given to our own television companies is that they are very sensitive to informed public opinion, and they give careful thought and attention to constructive criticism. Our responsibility in this question, therefore, is not only just to see that our own children are given fixed times to watch and are not allowed to stay up too late. We also ought to know what our children are looking at and to criticise where necessary and tell the companies when we feel their programmes could be better.

Television is the most important mass medium that has ever come into our homes. What effect it has on our children depends on us.

## Pnina Salzman

(Continued from Page One)

Born in Tel Aviv and vitally interested in the participation of Hebrew culture and education, Pnina Salzman has agreed that Women's Council set aside the net proceeds of the evening for the exclusive educational benefit of the needy children - many who are newcomers to our shores - so that they may receive the education and training at the Eitz Chaim Schools to become good Canadian citizens.

**Discovered by the French pianist Alfred Cortot at the age of 8 he took this "child protege" under his personal guidance. At the age of 15 she was awarded the Premier Prix de Piano."**

Pnina Salzman has toured Australia, Europe, South Africa, South America, Asia and has been repeatedly invited to play with the Israeli Philharmonic Orchestra. Only a few days ago she was invited to play Khachaturian piano concert with the Israeli Philharmonic Orchestra.

She has played under the batons of such world renowned conductors as Sir Malcolm Sargeant, Yasha Horenstein, Igor Markevich, etc.

She has appeared as soloist a number of occasions with Sir Ernest MacMillan internationally - famous composer and former conductor of the Toronto Symphony Orchestra. Walter Susskind, the present conductor of the Symphony Orchestra had Pnina Salzman play with him both in Israel and the Continent. Pnina Salzman will offer a romantic programme including the works of Liszt and Chopin as well as compositions from two of the most famous contemporary Israeli composers - Avidom and Ben Chaim.

**Married and the mother of children, Pnina Salzman has participated in the establishment of the Israeli homeland while at the same time taking short trips to fill the many invitations that she has received from leading music centres on the various continents.**

The Chairmen of the Convenor's Committee are:

Mrs. T. Blitz; Mrs. J. Kuhl; Mrs. M. Nussbaum; Mr. J. D. Pearlstein.

The Eitz Chaim Schools are now nearing half a century of educational service to the Toronto Jewish community and there are currently more than 1,000 youngsters enrolled in the School. The Schools are affiliated with the Toronto Bureau of Jewish education.

*Profile Of A Torontonian:*

BY SERETTA STEIN

# TEME KERNERMAN

The story of Israel can be told in many ways—through words, pictures, music, drama and dance. Teme Kernerman has chosen the latter medium—the Folk Dance —and her enthusiasm has communicated itself to hundreds of Toronto children and grown-ups who feel a strong new bond with their fellow-Jews in the new State.

**Right now Teme Kernerman is in the final hectic rehearsal stages of Toronto's 4th Annual Israeli Dance Festival to be held on February 21st. The Festival this year will feature 11 different groups of folk-dance enthusiasts numbering 100 to 150 dancers who range in age from 14 to 35 and represent many different racial backgrounds and religions. A group of French-Canadian students are coming from Montreal to participate as well—all doing Israeli folk-dances.**

Teme Kernerman is a tiny, trim young woman, greeneyed and quietly poised. She began dancing at 14, more or less finding her way into it when she went to camp one summer and wound up as its dance directress. She is a trained nursery school teacher and has taught at Holy Blossom Temple, and the Hebrew Day School. In 1952 she went to Israel on a Workshop course and stayed for a year at Kvutzat Geva where she became proficient in Hebrew—and Israeli folk-dancing.

After extensive dance training in New York with such famous teachers as Jose Limon, Dorothea Buchholz and Fred Berk, Teme returned to Toronto and joined the faculty of the Y.M-Y.W.H.A.'s Dance Centre. Since that time she has built the Toronto Centre into a project known throughout the country for its folk-dance program.

**"What are the special characteristics of Israeli folk-dances which distinguish it from the dances of other nations," I asked.**

**"Israel is full of spirit and vitality today," Teme explained, "and so too are its dances. Early folk-dances employed steps which were European in origin, as were the early pioneers. As Israel became a State, and a free and open country, this spirit evidenced itself in the dances of the people. They are fresh and different—more alive, bouncier, and now, of course boys and girls dance together. The music now being composed by young Israeli composers shows this same fresh change. There is not so much of the European tradition in the music. We also owe much to the Yemenite culture which has left a great stamp on Israeli dancing.**

"Was it difficult for you to make the decision as to whether you wanted to be a performer, or a teacher," I enquired.

"Not really," was her reply. "I get a tremendous satisfaction out of teaching, and especially when I'm working with children. I'm trying to find my own ways of reaching children ,to make them create, to iron out any problems they may have. Dancing, you know, can be a form of therapy, too. Dance classes can change a child's whole personality—a shy youngster will come out into the open through dancing, and this is one of the great rewards of being a teacher."

**"What about boys—are they interested in this type of dancing too—or do they consider it "sissy," I asked.**

**"When it comes to modern, interpretative dancing, I think the parents are the ones who discourage the boys from participating. We try to relate dance movements to similar movements in basketball, baseball and other sports—they are dance movements too and full of grace. Boys understand this, and I'm hoping that more of them will join our groups, as a form of education and training.**

Teme Kernerman is the wife of the gifted Toronto artist, Barry Kernerman. The two have much in common in their separate fields. "I can discuss a picture with him in dance terms, and he can discuss a dance in terms of painting," Teme told me. "His criticism is invaluable to me."

One of Teme Kernerman's secret dreams is to begin a children's group in modern dance, to be trained in her own way from the very beginning, so that they can themselves learn to create. "This will take time," she admits, "and the children will have to begin when they are five or six years old." This dream will have to wait a while longer, for meanwhile there is a Dance Festival to prepare, and rehearse for February 21st, and that takes work.

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# — THE WOMAN AND THE HOME —

## Summer Vacation

BY RUTHIE

It's snowing outside, but some of my friends are already discussing their summer vacation plans. It's purely wishful thinking. By talking about it, they mentally hasten the cold months along, and, before they're aware of it, - presto -, it's summer.

Where to go, or where not to go for a holiday is the problem. Heaven help me from the proverbial Catskill Mountains type of hotel! Have you ever been to one with children?

You have just about checked in when you're literally assailed by a buxom blonde who says, "Hello, there. My name's Anne. I'm head counsellor of the children's day camp. We're here to see that you have a wonderful time. The camp takes all responsibility for your children. You won't see them from breakfast until after supper." And, "What's your name?" to the youngsters.

You hurriedly think to yourself, "Not see my children all day? Maybe they'll get lost. It DOES happen, NISHT-DO-GEDACHT. Maybe they'll wet their pants. Maybe they'll be forced to eat what they don't like, and then vomit." H BIN DIR MOICHEL.

For once you're thankful when four grubby hands (boy and girl, aged 3 and 5½) hang onto your dress, and two piercing voices screech, "I want my mamma!"

You thank the young lady and tell her, "We'll see."

Soon you hear the first call for lunch. The children's dining room is open. There's a stampede of mammas, pulling reluctant kids. Each mamma wants a seat for her offsprings facing the centre of the room. They MUST know what's happening all around them. Mothers rush pell mell with babies in their arms. There are eight little ones and five high chairs. A stampede for a seat in the subway couldn't be worse.

Eventually there's order. You notice that the children sitting with the counsellor are happy. Their mothers aren't around to nag them. They could eat or not, as they wish. They could drink or not, as they wish. The counsellor's a DOLL. She doesn't bother them. SHE'S BUSY EATING.

You hesitantly stand with your kiddies near the door, hoping that someone will assign your young ones to a table. Ridiculous! If you don't grab a chair, you'll be on the same spot till doomsday. So you gingerly glance around, wondering, in this bedlam, where you can find the least noise. A sudden shyness overcomes your children. They stare wide-eyed, fascinated.

By the time you finally find a place for them, half the meal is over. Your darlings are already shedding their cloak of reserve and are clamouring for food. They're starved. There isn't a waiter in sight. You corner a bus boy, who promises to bring you something. ANYTHING, so long as it's edible.

While waiting for the course, you look around, trying to adjust yourself to the surroundings. The mamma to your right shouts to her child, "Eat. Pappa sends checks. Don't waste the food. It's a sin. Eat!"

Mamma to the left hisses, "ESS!" She pulls her lad by the scuff of the neck and screams, "If you don't swallow this glass of milk, I'll pour it down your throat." The poor child can hardly breathe from overeating. But the milk goes down. However, it immediately comes up. Mamma yells, "A KLUG OIF COLUMBUS". "Here, drink again. I won't let you waste food." Before mamma is satisfied, the poor kid has downed a quart milk. He rises from the table and walks out like a sailor on a ship at sea.

Two tables away, another mother has her hands full. She yells to a waiter, "Robin can't drink tomato juice. She's allergic to it. Bring pineapple juice. I don't care if the kitchen doesn't have it. Get it from somewhere." "And don't bring her baked salmon. She can't digest it. I'd like her to have cod fish." The poor waiter could do without her tip.

And so on throughout the meal! It has its advantages, though. Your children are so absorbed by what's going on, their mouths are wide open to anything you shove into them.

This is a sample of a part of day spent at a summer resort. If you're still interested, make sure you have a reservation in a hospital for a nice long, peaceful rest when you get home.

*What Women Should Know About Money*

# USE SENSE TO MAKE YOUR DOLLARS WORK

**A life-time investment program, as in the case of every worthwhile endeavor, should follow certain rules. What every Woman should Know About Money list 10 "do's" and as many "dont's" for successful investment.**

By SAM SHULSKY

Assistant Financial Editor of N. Y. Journal-American

Any mere male peeking into the kitchen during the exciting preparations for a holiday dinner is prone to wonder: How can she be sure everything will come to the table at the right time and be cooked just right?

I don't know the answer but I guess it must be because there is a correct way to plan a holiday dinner—or any dinner, for that matter—so that the soup is hot at the right time and the peas not underdone, the turkey not overdone.

Well, there's a plan to successful investing, too. And it involves proper timing and judgment every step of the way.

**THE FIRST STEP every woman should take, it seems to me, is obvious: Get into the act. Don't leave it all up to your husband.**

He may be the nicest guy in the world, the steadiest, most dependable — also, able, brave, courageous, dauntless and efficient — but just the same it will help him a lot if you show some interest in the overall programme. Not only because, after all, at least half of the program is yours, but—even more important —it makes it much easier for a man to try to budget overall expenditures if the wife knows why.

### SHE SHOULD HAVE FINANCE KNOW-HOW

Many women hold back, feeling that any show of interest on their part would be interpreted as an invasion of male territory. I rather doubt it. If a man has to argue in favor of a Summer cottage costing $100 less, it will help him if his wife understands that the $50 in each of the two months represents payments to the mutual fund.

Besides, a woman who spends so much of her time shopping, should have just as good ideas on quality companies as her husband who may put 40 hours a week into fixing teeth or routing freight cars. Also in time of illness or emergencies, it may be absolutely necessary that you know the status of the family resources and where they are kept—vaults, strong boxes, banks, insurance policies.

**Step 2. Start your planning at once. Talk over your program with several brokers. With their analysis of your own family's situation, let them help you plan a long-term program.**

Don't make your first purchase on the spur of the moment, often over the telephone from some fast-talking sales man you don't know and most probably will never get to see. Go to the broker. Don't expect him to come to you.

### DON'T PUT IT OFF! GET STARTED NOW

**STEP 3. Get started now. Even if you have only as little as $10 or $15 a month.**

Don't be one of those couples who come right up to retirement day with a big bundle of cash, forced to invest all their money at current market prices because they need income starting tomorrow. Or one of those couples who have accumulated large amounts of cash because they were "waiting for the market to go down." Nobody has ever recognized a "down market" until about 10 months afterward.

**STEP 4. Decide what you want your money to do for you. Are you interested primarily in growth of capital over the years, or do you need income now? Do you want to select stocks yourself, or do you want to pick a mutual fund and then let the management do it for you?**

Don't buy some stock someone recommended to you and then learn only later that it pays no cash dividends. Or vice versa, don't rush into an ultra-conservative issue when you really wanted an aggressive growth stock.

**STEP 5. Keep your social life out of your investment program, and vice versa. In other words, play bridge at your bridge club. Don't turn it into a school for girl stock market plungers."**

**STEP 6. Study investments, from books, by attending lectures given by many brokerage houses and at schools and by reading the financial pages daily. You'll find it a fascinating subject once you overcome your feminine prejudices.**

### CONSULT BROKER— HE KNOWS FIELD

Don't, though, let it make you an "expert in 10 easy lessons." Hilda F. read a chapter about the safety of preferred shares and without even discussing the matter with her broker ordered him to switch several of her common stock issues into preferreds.

The preferreds were safe and steady, all right — too steady, in fact, as she found out to her sorrow when the common stock market ran up and the preferreds, saddled with a fixed dividend, lost ground in a rising money market.

Consult your broker, that's what he's there for. Besides, he probably knows more than you've learned in one easy lesson.

**STEP 7. Buy quality. If you have a yen for bargains, work it off by shopping for cute, inexpensive doilies, or costume jewelry. The stocks you buy today should be stocks you hope will grow in value over the years, or—if you are near retirement —will provide income for many years.**

Don't shop for stocks from the right hand side of the "menu." Bess S. put $500 of her pin money into a stock she found in the exchange listings which paid a bountiful $1 dividend even though it only sold at $12. That is, it paid it for that year. Next year it cut the dividends to 60 cents and the next year to 0.

A moment's consultation with a broker would have told her that the company's dividend was in jeopardy.

**STEP 8. Trading is for the experts, for the professionals who have the time, the money, the experience and the front row seat to do it with.**

Don't think that just because you want to make money in the market, you're going to make money. And if your friends insist on telling you about the fancy and exciting profits they are making, just excuse yourself to make tea.

### INVEST REGULARLY OVER THE YEARS

**STEP 9. Keep at it. Buy regularly. An investment plan should be a working lifetime program. Your family earns and saves its money over a long period of years. Invest as you go, and maintain your pace no matter how many around you may be losing their head or losing their courage.**

Don't get excited about the market and pour thousands of dollars into it just because everybody else seems to be excited: don't ignore the market just because prices are going down and nobody ever mentions the market at your club socials.

**STEP 10. Diversify your investments.**

You should have savings, life insurance, E Bonds — those are all primary investments. When you get into securities, diversify, too. Not only as to types of securities—common shares, preferreds, convertible issues; but among different industries —utilities, retail stores, coppers, oils, rails electronics.

One group may be claiming all the popular excitement right now and the others ignored, but any housewife knows the value of a mixed diet. Your portfolio thrives on it too.

And finally a rule without any number:

**Use your commonsense. A sensible woman is the stabilizer of the home.**

Occupied the day long with the problems of family living, with school teachers, and doctors and grocery boys and painters—let alone cantankerous husbands and unpredictable children — she gets a pretty well rounded education in values and truths.

She knows you don't get something for nothing, that a fool and his money are soon parted, that Rome, or a home, can't be built in a day, that there's a rhythm to life which smiles on those who abide by it.

Putting one dollar on top of another for the sake of future comfort isn't far different from running an orderly, sensible home life.

## Recipe

Here is an old favorite, usually cooked with potatoes, onions, cabbage.

**CORNED BEEF DINNER**

3½ to 4 lbs. corned beef
Cold water
1 clove garlic
3 carrots, scraped and quartered
3 onions, peeled
1 head white cabbage, cut in sixteenths

Wash brine from corned beef, repeat at least three times. Cover with cold water; add garlic and pepper. Simmer until meat is tender, approximately at the rate of 45 minutes per pound.

Add carrots and onions for last 45 minutes of cooking time, the cabbage just 20 minutes before the meat is done. Slice beef and serve on a platter, with vegetables surrounding it. Portions for 6 or more.

*Sensational Discovery In Warsaw:*

# 12-YEAR-OLD BOY FROM KIELCE DISTRICT HONOURED AS "ANNE FRANK" OF POLAND

Warsaw, Poland, (CJN) — A moving diary of a 12-year-old Jewish boy about his life under wartime German persecution has been found in a Polish village.

Thus Poland has discovered its own "Anne Frank," in a male version.

It is pathetically similar to the diary of Anne Frank, the Jewish girl whose account of hiding from the Nazis in Holland stirred the world and was made into a book and a film.

### REVIEW PRINTS DIARY

David Rubinowicz's story, a record of the sufferings and privations of himself and his family as the German persecution of Polish Jews mounted between March 1940 and June 1942, was told in the monthly intellectual review Tworczosc creation.

Maria Jarochowska, a Polish woman journalist, said the diary ended after the lad presumably died following deportation from his village.

### FIVE COPY-BOOKS

"It was found on a heap of rubbish", she wrote. "It's author was 12 years old, son of poor Jewish tradesman from the village of Krajno, near Bodzentyn, in the Voivoidship (province) of Kielce. The place and date of his birth, and of his death, are unknown."

"Five simple school copybooks, with stained pages, filled with childish handwriting very neat, and improving as the dates progress."

David made his first entry on March 21, 1940, six months after the German invasion:

**"I walked through our village very early this morning. I noticed, from a distance, a placard on the wall of a shop and I quickly went to read it. It said Jews will not be allowed to travel by horse-drawn wagons (for a long time we have been forbidden to travel by train)."**

Other entries included these:

**August 12, 1940: "Since the war began I have studied at home. When I think of the time I was at school I feel like crying. Today I cannot go any where . . ."**

April 1, 1941: "About 10 o'clock this morning a Jew from Kielce came by. He said from today onward there would be a ghetto in Kielce . . ."

Two months later the entry reads: "Hundreds are dying of starvation. Thousands of others have not the price of a meal."

November 1, 1941: "In the Kielce ghetto posters have been put up forbidding Jews to leave the ghetto under pain of death"

December 28, 1941: "Police again killed two . . ."

**Jan. 11, 1942: " . . . I learned that all Jews are to be deported from all villages. When I told this at home we were all very afraid. Now in this hard winter they will evict us all. It is now our turn to suffer great misery. God knows how long."**

May 6, 1942: "Father arrested. They took away our father. They took away what is most precious to us in the world. I know now what it is to be without a father. I began to cry terribly . . . He was also crying."

On June 1, day of his final entry, he begins: "Day of happiness . . . Jews come back . . . Father among them."

### FINAL ENTRY

He ended the day's entry, and the diary, with: "Overcome with all this happiness, I forgot to write of the most awful thing. Two Jews, mother and daughter, went outside the village . . caught by the Germans . . who killed them in the wood. The Jewish police went out to look for their bodies to bury them. When they came back the carts were stained with blood."

**A short while afterward, Miss Jarochowska recounts, a bugle sounded and all Jews, including the Rubinowicz family, were herded to a railroad station, shut in trucks, and driven to an unknown destination "to certain death."**

She said the diary, left behind in the Rubinowicz home, was found by a neighbor, given to someone else, hidden in a garret and found "years later."

## Our Quiz

**QUESTIONS:**

1. What does the Bible tell us about to buy and never sell?"
2. When was Abraham's door to his tent not a door?
3. Why didn't Moses take any bees in the Ark?
4. What day was for Adam the longest?
5. Who was the straightest man in the Bible?

**ANSWERS:**

1. **The Truth. "Buy the truth and sell it not." Proverbs 23:23.**
2. **When it was ajar!**
3. **He hadn't been born yet. It was Noah who took the creatures into the ark.**
4. **His first day. It had no Eve.**
5. **Joseph. He became a ruler.**

From Jewish Question and Answer Book by Wm. R. Blumenthal published by The Fellowship for Jewish Culture of Los Angeles

## Keep Smiling

**"ON THE SIDE"**

"If I were Rothschild," said the MELAMED, "I'd be richer than he."

"How come?" queried a chum.

"Of course," replied the MELAMED, "I'd do a little teaching on the side."

**ALL SHE WANTS**

An old Jewish woman, just turned ninety, became ill and called the doctor. He examined her carefully and looked dubious.

"Can you cure me, doctor?" the old woman asked hopefully.

"Dear Granny," said the doctor, soothingly. "You know what happens when one becomes older. All sorts of ailments begin to happen. After all a doctor is not a miracle man. He cannot make an old woman younger."

"Who's asking you to make me younger, doctor?" protested the old woman, irritably. "What I want is to grow older!"

**HALF A PRAYER**

The rabbi had prayed long and fervently.

"And what have you prayed for today?" asked his wife.

"My prayer is that the rich should give bigger alms to the poor", answered the rabbi.

"Do you think God has heard your prayer?" asked his wife.

"I'm sure He has heard at least half of it," replied the rabbi. "The poor have agreed to accept."

* * *

Every Friday evening the SCHNORRER partook of the Sabbath meal at the rich man's house. One Friday, however, a young stranger accompanied him.

Irritated by this audacity, the host asked, "Who is he?"

"Oh," replied the SCHNORRER amiably, "I guess I should have told you. He is my new son-in-law. I promised to give him board for the first year!"

### 14th CENTURY INSPIRATION

Though the prie dieu (literally meaning, "pray to God") is the name for a chair almost every Italian family owned in the 14th century, the modern version is a night table with a base for kneeling.

This conversation piece from one of the new furniture collections is quite appropriately French Provincial in style, has a hinged top which lifts up to hold a prayer book.

### BEWARE, THE SUN!

Color fastness is a quality very difficult for even experts to judge without laboratory tests. It is safest to avoid exposing upholstery to the sun.

### PROPER CLOTH FOR DUSTING

Flannel, cheesecloth, old diapers or wool cloths of special softness are recommended for furniture dusting. Don't use coarse material or open-mesh fabrics good nor spanking new fabrics good for spanking new ones because they may contain sizing which makes them stiff or may be linty.

Never use an oiled or chemically treated dustcloth on furniture which has had polish or wax because oil softens wax, making it smeary and sticky.

### PICK UP THAT CLOTH

Never let a damp cloth lie on a wood sufrace. It will damage the finish.

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## Israel Satire

(Continued from Page Four)

million times but never failed to get a kick out of it. A policeman ambled up to the show window, gaped at the inscription for a while, then thought it wiser to disappear. As always. A passerby stopped in front of the shop, his mouth drew into a wide grin. THE SHOW WAS ON! Soon several early risers had joined the merry-makers. They pointed at the besmeared window, almost bursting with the fun of it. Some did not even try to hide their mirth but guffawed loudly. It did not occur to anyone to protest, or if it did, he wisely kept his thoughts to himself.

**Here comes the owner, Mr. Goldstein. He looks exactly as he should look, crooked nose and all, a Sturmer prototype. He does not yet realize the reason for the general rejoicing, pushes through the crowd the store keys dangling on his finger. Suddenly he stops short blinks . . . yes, for this sight it was worth returning.**

But what's this?

GOLDSTEIN LAUGHS? GOLDSTEIN ALSO GUFFAWS? And what's more, not wretchedly, but quite on the contrary, a real belly laugh? The merchant points at the inscription and almost bursts with laughter.

**Something must be wrong, something has not gone according to script. He throws away his clumsy brush, jumps at the merchant and grabs him by the chest:**

"WHAT THE HELL ARE YOU LAUGHING AT?" — he shouts in Goldstein's face.

"Can't you see what's written there? JEW!"

"So what?" — Goldstein answers. "So what?"

"DOESN'T THE INSULT HURT?"

"Insult?"

He looks round him. A queer feeling takes hold of him, the like of which he never felt before.

"WHERE AM I-"

"At the corner of Rehov Ben Yehuda and Frishman . . . "

DAMN!

## COMMENTARY

By M. J. Nurenberger

(Continued From Page One)

retaliate somehow, when his commandos", as Mr. Deane and the Arabs called them, —or the infiltrators murdering innocent women and children, as world opinion termed them —attacked in 1956, prior to the Sinai campaign.. Israel is trying very hard to contain its fury. We all know it. We all know that Egypt has no "cause of war against Israel", despite Mr. Deane's phraseology. Israel never took any land from Egypt. Zionism never affected Egyptian territory. It is certainly not Israel's fault that Mr. Nasser is using Hitler's methods in order to impose himself as the dictator of the Arab world.

Not so long ago, Mr. Habib Bourguiba, the president of the Arab state of Tunisia, openly stated in his parliament that **not Israel but Nasser is causing bloodshed among Arabs.**

* * *

On February 16th, the same Globe and Mail, on its front page, reported from Damascus, Capital of Syria, that "President Nasser today challenged Iraqi Premier Kassem to join the United Arab Republic's fight against Israel." Has Mr. Ben Gurion ever proclaimed such a "challenge"?

## 1000 To Take Part

(Continued From Page One)

one of the first considerations on the agenda of the convention.

More than thousand delegates and guests are expected to participate in the deliverations of the convention. Two hundred of them are coming to Toronto from other cities in the Dominion. Delegations will represent Montreal, Winnipeg, Calgary, Ottawa, Hamilton and many other localities in Ontario.

The Convention will open in the Canadian Court Room of the King Edward Hotel on Thursday evening, February 26th.

**STEINER TO CHAIR OPENING SESSION**

Dr. S. B. Hurwich will pronounce the opening address. H. Steiner will be chairman of the opening session. Among the speakers at that session will be Dora Israelson, on behalf of the Pioneer Women's Organization; Israel Stolarsky, of the Histadrut Campaign; Pinhas Cruso, president of the Labor Zionist Organization of the United States; Menahem Margaliot, of Tel Aviv; and Jacob Rabinovitch, Executive Head of the Laobr Zionist Movement in Canada.

**BERGER TO CHAIR ONEG SHABAT**

Friday evening will take place the Oneg Shabbat Session at the Labor Zionist Centre, with Louis Segal as main speaker. Kalman Berger will be chairman of the session devoted to the spiritual values of our people. Yitzhak Harkavi from Israel will also speak.

Moshe Sharett will address the concluding session at the Banquet in the Hall of the Association Talmud Torah's. Chairman will be Leon Kronitz.

**BOBROVE TO SPEAK**

Participants will be: I. M. Bobrove, National President, Labor Zionist Movement, Canada; Dr. S. B. Hurwich, chairman, National Convention Committee; Lawrence Freiman, president, Zionist Organization of Canada, Prof. Jacob Finkelman, Canadian Jewish Congress.

Miss Evelyn Gould will be the guest artist.

A special article on the signifiance of the Labor - Zionist convention by Dr. Hurwich — on page four).

## Middle East

(Continued From Page 1)

ways something to exacerbate the conflict. Israeli plans to divert the waters of the Jordan River, the Palestinian refugees and the embargo on Israeli ships and cargos through the Suez Canal are aspects of a continuing danger which must exist so long as the Arab nations refuse to accept the permanent status of Israel. Meanwhile, the Middle East rides along the edge of a precipice and the best efforts of the outside world can only be directed toward preventing the situation from getting out of control and plunging over.

## Nasser Promises

(Continued From Page One)

**SPEAKS AT BORDER**

President Nasser, who arrived in the republic's Syrian Province Sunday, made the charge in a speech in Derezzor, sixty miles from the Iraq frontier.

**"If Kassim is sincere about Palestine, let Kassim . . .send the Iraqi Army to fight with us against Israel on the battle's front line," President Nasser declared. "We shall welcome Iraqi tropps on our Arab soil."**

President Nasser told a cheering crowd that Premier Kassim "deviated from the Arab nationalist objectives" and fell into the "claws of Communist agents" to maintain his leadership. He called the Iraqi Premier a prisoner in the Defense Ministry at Baghdad.

**SAY, ISRAEL WANTS THE EUPHRATES**

**"Kassim says he wants to liberate you from the Nasserite regime", President Nasser told the Syrians. "Well, I won't say that we shall liberate the Iraqi people from Kassim because we all know that the Iraqi people are capable of liberating themselves from Kassim.**

President Nasser said Israel dreamed of reigning from the Nile to the Euphrates. "We are capable of crushing those dreams once and for all . . . . and securing the usurped rights of Arab Palestinians," he continued.

He maintained that Israel massed troops on the Syrian border in 1958, adding that Cairo asked Premier Kassim to send troops "but Kassim neglected our request though we had signed with Iraq a mutual defense agreement."

**ISRAEL BOYCOTTS 'TRUCE UNIT**

JERUSALEM — The United Nations Syrian-Israeli Mixed Armistice Commission met at the Syrian-Israeli border, but the Israeli representatives did not attend.

Israel announced that it would boycott the meeting because the agenda included a discussion of the controversial demilitarized zone. Israel claims jurisdiction of the area.

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**TORONTO JEWISH PUBLIC LIBRARY CELEBRATES MUSIC MONTH FEB. 23rd**

Toronto Jewish Public Library is presenting a musical program in honour of Jewish Music Month in the Shaarei Shomayim Synagogue on Tuesday, February 23rd, at 8.00 p.m.

Among those who have enlisted their talent in this program are: Cantors H. Wahrman and S. Stolnitz, Esther Ghan, Feigel Gartner, Emile Garner, Morry Kernerman and Leo Barkin.

Cantor H. Wahrman, tenor, of the Beth Sholom Congregation, is one of the younger Hazzonim on this continent.

The Library cordially invites the Jewish community to attend this Jewish Music month celebration. **NO ADMISSION FEE WILL BE CHARGED.**

**WASHINGTON SCOFFS SOVIET ON SODOM BLAST**

WASHINGTON, (CJN) — The suggestion of a Soviet scientist that a nuclear explosion might have accounted for the tale of Sodom and Gomorrah is not thought here to be a serious one.

## TO RENT

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## Annual Hebrew

(Continued From Page 1)

of the Bureau of Jewish Education.

Rabbi Dr. Gershon Winer, a distinguished graduate of the schools who now occupies a prominent position in the United States, will be guest speaker.

**SCHOLARSHIPS AND AWARDS AT HEBREW SCHOOLS**

Following scholarships and awards will be distributed at graduation. The Shaarei Shomayim congregation scholarships in honor of Mr. and Mrs. M. W. Gasner and Mr. and Mrs. L. N. Nadler; the Joseph Levine scholarship; memorial scholarship; the P. Levi Israel and Rose Weinberg scholarship; the Associated Hebrew Schools award in honor of the Principals, Dr. Levi Jacober and Abraham Shkop; the Shaarei Shomayim Parents - Teachers Association scholarship in honor of the Principal, Mr. Jacob Burke.

**Awards will be given by the following groups: Day School Parents, North Bathurst Talmud Torah Parents, Brunswick Talmud Torah, Shaarei Shomayim Talmud Torah Parents, Women's Auxiliary of the Toronto Hebrew Free School.**

Awards will be presented by Wilfred Gordon, Q.C. and Mrs. W. Gordon in memory of Rabbi Jacob Gordon and in memory of Rebitzin Lifshe Gordon. There will also be awards in memory of Jacob Andrews, Ernie Fine, Moses Gelber, Sophie Gelber, Stuart Allan Hoffman, Mark H. Keyfetz, William Pomerantz, Minnie Rosenfeld Saunders, Joseph Schwartz Manny Tator Stone, Mildred Lightman, Ben S. Okun and Zelda Tabakman.

**WILL RECEIVE DIPLOMAS**

Following graduates will be granted diplomas:

John Anthony; Irving Balaban; Howard Bromberg; Murray Brutman; Alan Burger; David Franklin; Joseph Greenbaum; Cyril Levitt; Teddy Miller; Kenneth Pearl; Mordecai Stupak; Irving Switzman; Joe Weinstock; Florence Wise; Mannie Zelewitz; Carol Berger; Abie Shaiton; Donna Chapnick; Rosaline Jama; Rose Shore; Anne Rottenberg; Chana Hoffmitz; Sharon Weinroth; Melvin Perlmutter; Anna Derlachter; Murray Isenbaum; David Kirsh; Sharon Levinoff; Dennis Newman; Joy Satok; Michael Shapiro.

**OVER 2000 PUPILS ENROLLED IN A. H. S.**

The Associated Hebrew Schools comprise a network of schools which provide a complete and intensive system of Jewish education. The A.H.S. system includes the Hebrew Day-School, a Junior High School, three Talmud Torahs (Brunswick Ave., Shaarei Shomayim, and North Bathurst), evening High School classes, Nurseries, Kindergartens, and a Junior summer day camp program. The A.H.S. are affiliated with the Bureau of Jewish Education.

Over 2000 children from all sections of the community are enrolled in the Associated Hebrew Schools.

## Jewish Agency To Stop Party Allocations

**JERUSALEM, Thursday (CJN) — The Jewish Agency has decided to submit a proposal to the next World Zionist Congress that allocations given to the parties for constructive purposes be abolished. Allocations totalling about 8 million dollars a year are granted to the Mizrachi, the General Zionists, Herut, the Progressives and Agudat Israel.**

**The agency will not oppose separate party campaigns and have advised the parties concerned to make their preparations accordingly.**

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